THE
PILGRIM'S PROGRESS
FROM THIS WORLD
TO THAT WHICH IS TO COME

by

JOHN BUNYAN

A facsimile edition – with 110 designs by J. D. Watson engraved on wood by the renowned Brothers Dalziel

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TO THAT WHICH IS TO COME.

BY

JOHN BUNYAN.

A NEW EDITION,

WITH A MEMOIR, AND NOTES, BY GEORGE OFFOR.

ILLUSTRATED WITH ONE HUNDRED AND TEN DESIGNS
BY J. D. WATSON,
ENGRAVED ON WOOD BY THE BROTHERS DALZIEL.

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ADVERTISEMENT.

Veneration for the memory of Bunyan has stimulated the Editor's most anxious care to make this edition a correct *fac simile* of what the Author himself published. Most of the Notes are extracted from his other works, and throw a light upon those few passages which have proved difficult to young persons:—The Certificate which was to be carried beyond the grave to the gates of the Celestial City—the meaning of the Lions—the House Beautiful—the Giants—the fight with Apollyon—passage through Death's dark valley in the midst of the pilgrimage, and many other adventures easily understood by the experienced Christian. In the Notes the extracts are numbered in conformity with the only correct list of Bunyan's whole works, arranged in chronological order as they were published. This list will be found facing the first page of the Memoir: they amount to the amazing number of sixty-one distinct treatises, among which admirable and useful productions, it would indeed be difficult to mark those which are the most striking. This humble effort to promote the interests of the Redeemer's kingdom is dedicated to the youthful inquirer after the Wicket-gate and the Celestial City, by their devoted friend,

GEORGE OFFOR.

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BY J. D. WATSON, ENGRAVED BY THE BROTHERS DALZIEL.

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IN THE ORDER IN WHICH THEY WERE PUBLISHED.

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2 A Vindication of Gospel Truths opened . . 1657
3 A Few Sighs from Hell; or, The Groans of a Damned Soul 1658
4 The Doctrine of the Law and Grace unfolded 1660
5†I will Pray with the Spirit 1663
6†A Map showing the Order and Causes of Salvation and Damnation.
7†One Thing is needful; or, Serious Meditations upon the Four Last Things [p].
8†Ebal and Gerizzim; or, The Blessing and the Curse [p]
9†Prison Meditations directed to the Heart of Suffering Saints and Suffering Sinners [p] . . . 1665
10†The Holy City; or, The New Jerusalem . . 1665
11†The Resurrection of the Dead, and Eternal Judgment 1665
12†Grace abounding to the Chief of Sinners . . 1666
13†Justification by Faith in Jesus Christ, showing that True Gospel Holiness flows from thence . 1672
14†A Confession of my Faith, and a reason of my Practice; or, With Who I can hold Church Fellowship 1672
15 Differences in Judgment about Water Baptism no Bar to Communion 1673
16 Peaceable Principles and True 1674
17 The Doctrine of Eternal Election and Reprobation asserted, 4to.
18 Light for Them that sit in Darkness . . . 1674
19 Christian Behaviour, being the Fruits of True Christianity 1674
20 Instruction for the Ignorant, being a Salve to Cure that great Want of Knowledge which so much reigns in Young and Old 1675
21 Saved by Grace 1675
22 The Strait Gate; or, The Great Difficulty of going to Heaven 1676
23 The Pilgrim's Progress, Part the First . . . 1678
24 A Treatise of the Fear of God 1679
25 The Life and death of Mr. Badman 1680
26 Come and Welcome to Jesus Christ . . . 1681
27 The Holy War 1682
28 The Barren Fig Tree; or, The Doom and Downfall of the Fruitless Professor.
29 The Greatness of the Soul, and Unspeakableness of the Loss thereof 1683
30 A Case of Conscience resolved Whether Women may hold Prayer Meetings without Men, 4to. 1683
31 A Caution to stir up to watch against Sin [p] 1683
32 Advice to Sufferers; or, Seasonable Counsel 1684
33 The Pilgrim's Progress, Part the Second . . 1684
34 A Holy Life, the Beauty of Christianity . . 1684
35 A Discourse upon the Pharisee and the Publican 1685
36 A Book for Boys and Girls; or, Country Rhymes for Children—afterwards entitled "A Book for Boys and Girls; or, Temporal Things Spiritualized;" at last, in 1724, it was published as "Divine Emblems; or, Temporal Things Spiritualized" [p].
37 Nature and Perpetuity of the Seventh Day Sabbath, and Proof that the First day is the True Christian Sabbath 1685
38 The Jerusalem Sinner Saved; or, Good News for the vilest of Men 1688
39 The Work of Jesus Christ as an Advocate clearly explained 1688
40 A Discourse of the Building, Nature, Excellency and Government of the House of God [p] . 1688
41 The Water of Life 1688
42 Solomon's Temple Spiritualized 1688
43 The Acceptable Sacrifice; or, The Excellency of a Broken Heart 1689
44 Last Sermon Preached at London 1688
Posthumous Works prepared by Bunyan for the Press, and published soon after his decease by Chandler, Wilson, and Doe 1691
45 An Exposition of the Ten First Chapters of Genesis (The Creation Spiritualized).
46 Justification by Imputed Righteousness.
47 Paul's Departure and Crown.
48 Of the Trinity, and a Christian.
49 Of the Law, and a Christian.
50 Israel's Hope Encouraged.
51 The Desires of the Righteous Granted.
52 Christ's Love, and the Saint's Knowledge—The Unsearchable Riches of Christ; or, Throne of Grace.
53 Christ a Complete Saviour in his Intercession.
54 The Saint's Knowledge of Christ's Love.
55 The House in the Forest of Lebanon Spiritualized.
56 A Description of Antichrist.
57 The Heavenly Footman.
58 Bunyan's Dying Sayings.
59 Scriptural Poems and Paraphrases [p].
60 Bunyan's Relation of his Imprisonment, Examinations, and Efforts of his Wife for his Deliverance. Elegy and Acrostic.
61†Profitable Meditations in a Conference between Christ and a Sinner.

EXPLANATION OF CONTRACTIONS IN THE NOTES.

G. BURDER. . . .	Burder's edition of the Pilgrim's Progress, in chapters, 1797.
J. B.	Pilgrim's Progress, 8vo. with Notes, by an Oxford Bachelor of Arts, 1792.
CHEEVER.	Dr. Cheever's Lectures on the Pilgrim's Progress.
MASON.	Pilgrim's Progress, with Notes, by W. Mason, author of the "Spiritual Treasury," plates, engraved by G. Burder, T. Conder, &c. 8vo. 1778.
IVIMEY.	Pilgrim's Progress, with Notes, by the Rev. Joseph Ivimey, of Eagle Street. 8vo. 1829.
HERBERT.	Rev. G. Herbert, author of "The Temple," and other poems.
ANDRONICUS. . . .	A Key to the Pilgrim's Progress. 12mo. 2d ed. 1797.
J. S. DODD, M.D. .	Pilgrim's Progress, in blank Verse. 8vo. Dublin, 1795.
C. C. V. G.	Pilgrim's Progress, an Epic Poem, with Life by Wetherell, by C. C. V. G., authoress of "Tales for many Climes." 8vo. Parsonstown, 1844.
NARRATIVE. . . .	A true narrative of illegal proceedings against Nonconformists at Bedford. Small 4to. 16 pages. 1670.
SCOTT.	Pilgrim's Progress, with original Notes, by the Rev. J. Scott, 1840.
DR. DODD.	Author of a Poem, "The Epiphany," and other works.

BIRTHPLACE OF BUNYAN.

MEMOIR OF JOHN BUNYAN.

I.

HIS BIRTH, YOUTHFUL DEPRAVITY, AND MARRIAGE.

The history of mankind does not furnish so remarkable a memoir as that of the prince of allegorists. From the most degraded state in the ranks of human nature, he was, by divine tuition, fitted to become an exalted minister of the gospel, a Christian hero, exhibiting that mighty conquest over sin and death by which the portals of life are opened to exquisite enjoyment and to an infinite and eternal extent. Born in deep poverty, left to run wild in demoralizing excesses, a ringleader in vice, and a very curse to society, he was arrested by the stings of conscience, fixed and rankling in his heart. In vain were his efforts to smother his convictions, that he might rush on to perdition. The mighty hand of God was upon him, curbing his wild propensities, and converting the poor blasphemer into the energetic proclaimer of salvation, through the merits of the Redeemer. His whole career is beautifully portrayed by the Psalmist,—" Ye have lien among the pots," discoloured by smoke and soot, " yet shall ye be as the wings of a dove, covered with silver and her feathers with yellow gold "—the bright and beautiful plumage of an eastern dove, glistening interchangeably as with polished silver and burnished gold.

The seventeenth century was a most eventful and important period. Every effort had been made to counteract the mighty efforts of the Reformation. Sunday sports and pastimes were commanded. In the midst of a struggle between the friends of Christianity and infidelity, Bunyan was born, in 1628, and his birth-year was honoured with a signal victory gained over lawless violence by the passing of the bill of rights. The sum of that act was, that "No man shall be taxed without the consent of Parliament, nor be arrested, imprisoned, or executed but by due course of law." Every attempt was made by the court to recover arbitrary power, to attain which, cruelties were perpetrated which rendered it still more odious. Laymen and clergymen renowned for learning and piety, for opposing the views of the court, had their ears cut off, noses slit, faces branded with red-hot irons, were publicly whipped on the naked body, every lash bringing away the flesh, and then imprisoned with such cruelties, that when released, they could neither see, hear, nor walk. These cruelties were followed by a desolating civil war, which overwhelmed the country with demoralization and debauchery.

To stem these torrents of iniquity, God was pleased to raise up an army of Christian worthies, of spotless life and energetic character. Two of these possessed creative geniuses: the one a decided republican, whose sublime poem of *Paradise Lost* has graced the literature of his country; the other as decided a royalist, whose *Pilgrim's Progress* has proved a most important blessing, not only to this nation, but to the whole world.

Bunyan was born in the village of Elstow, about a mile from Bedford, in a humble cottage. Many attempts have been made to narrate the scenes of his remarkable life. Clergymen and dissenting ministers, laymen and a poet Laureate, and even Roman Catholics have united in bearing testimony to the holy tendency of his writings. All agree in bearing this evidence, that from his conversion, his spiritual baptism shed a sacred halo round all his actions.

Bunyan gives this account of his pedigree :—"My descent was of a low and inconsiderable generation; my father's house being of that rank that is meanest and most despised of all the families in the land," certainly a travelling tinker, probably a gipsy. "I am thine if thou be not ashamed to own me, because of my low and contemptible descent in the world." Ashamed of thee on account of thy poverty, thou delightful companion of our pilgrimage! Then must we be ashamed of that poor shepherd boy known throughout the world as the royal, the ecstatic Psalmist; and, still more solemn thought, be ashamed of the despised Son of a poor carpenter, who was God manifest in the flesh. "The poor Christian," said Bunyan, "has something to answer them that reproach him for his ignoble pedigree. True, may that man say, I am taken out of the dunghill, but I fear God. This is the highest and most noble. He hath the honour, the life, and the glory that is lasting." His father is described as an honest, poor, labouring man, who, like Adam, unparadised, had all the world before him to get his bread in, and was very industrious and careful to maintain his family. In Bunyan's childhood he was, for a short period, sent to school, to learn reading, but evil associates made sad havoc with these unshapen attainments. He says, "To my shame, I confess, I did soon lose that little I learned, and that almost utterly. As for my own natural life, for the time that I was without God in the world, it was, indeed, according to the course of this world, and to the spirit that now worketh in the children of disobedience. It was my delight to be taken captive by the devil at his will; being filled with all unrighteousness, that from a child I had but few equals, both for cursing, lying, and blaspheming the name of God."

During this period, his conscience was ill at ease; the clanking of Satan's chains, in which he was hurrying to destruction, distracted him. "The Lord, even in my childhood, did scare and affright me with fearful dreams, and did terrify me with dreadful visions. When these terrible dreams did leave me, I let loose the reins of my lusts, and delighted in all transgression against the law of God. I was the very ringleader of all the youths that kept me company into all manner of vice and ungodliness.

"When Mansoul trampled upon things divine,
And wallowed in filth as doth a swine,
Then I was there, and did rejoice to see
Diabolus and Mansoul so agree."

In the midst of all this violent depravity, the Holy Spirit began the work of regeneration in his soul—a peculiar, a solemn, yea, an awful work—to fit this poor debauched youth for purity of conduct—for communion with heaven—for wondrous usefulness as a Gospel minister—for patient endurance of sufferings for righteousness' sake—for writing works which promise to be a blessing to the Church in all ages—for passing the black river over which there is no bridge, to shine all bright and glorious in the firmament of heaven. "Wonders of grace to God belong."

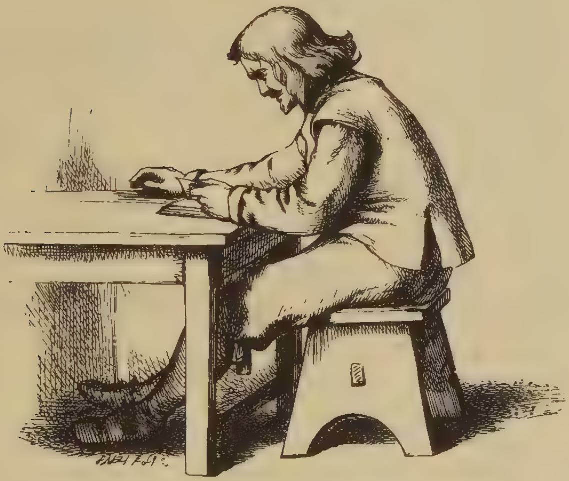
To a robust frame was added that natural courage which led him into frequent dangers. "God followed me with judgments mixed with mercy. Once I fell into a creek of the sea, and hardly escaped drowning; another time, I fell out of a boat into Bedford river, but mercy yet preserved me alive; again, being in the field with one of my companions, an adder passed over the highway, so I, having a stick in my hand, struck her over the back, and having stunned her, I plucked her sting out with my fingers, by which, had not God been merciful to me, I might have brought myself to my end." Once he fell into an exceeding deep pit as he was travelling in the dark, but escaped with little injury. Bunyan adds—"Here was judgment and mercy, but neither of them did awaken my soul to righteousness; wherefore I sinned still, and grew more and more rebellious against God, and careless of mine own salvation."

During this career, he attended public worship in Elstow church, a venerable fabric; the same bell which called him to the service in the morning summoning the youth to sports in the afternoon. Upon one of these occasions a very remarkable scene took place. The sermon was against Sabbath-breaking; conscience accused him, and he became wretched. After dinner he "shook the sermon out of his mind," and went to his sports. In the midst of a game at cat on Elstow-green, a voice darted into his soul, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" He conceived in his mind that the Lord was hotly displeased with him. While musing, he recollected the greatness of his sins, despaired of mercy, and rushed on in his career, concluding that heaven was gone already, so that on that he must not think. All this took place whilst he was in the act of striking the cat. It does not appear to have been noticed by the bystanders, and it shows the rapid succession of thoughts in his mind, so wondrously displayed in his *Holy War*.

THE WIFE OF BUNYAN PERSUADES HIM TO READ HIS BOOKS.

That such a scape-grace entered the army is not surprising. His daring courage, his immoral habits, fitted him for the military glory of rapine and desolation. He fought at the taking of Leicester, and was selected, with others, to make an assault, but one of his comrades thrust himself into his place, and was killed by a carbine-shot from the walls ; this little startled him, for, being in an army where wickedness abounded, he was the more hardened. The dreadful ravages committed by the royal troops under the eyes of Charles were soon avenged. The battle of Naseby followed in a few days, the royalists were cut to pieces, and from that day the king made feeble fight, and soon lost his crown and his life.

Bunyan returned to his occupation all the worse for his soldier habits; in this forlorn situation, under the unsought guidance of God, he entered into the marriage state with a virtuous but very poor young woman, who had been blessed with a pious father. He says, that " this woman and I came together as poor as poor might be, not having so much household-stuff as a dish or spoon betwixt us both." His wife possessed two books, *The Plain Man's Pathway to Heaven,* and *The Practice of Piety.* She enticed him to read, and he, by application, " again recovered that art which he had almost lost." Her affectionate tenderness became a blessing to him ; his rugged heart was softened, and he felt alarmed for the salvation of his soul.



BUNYAN IS ALARMED FOR THE SALVATION OF HIS SOUL.

II.

THE INTERNAL CONFLICT, OR NEW BIRTH.

A WOMAN that was "a loose and ungodly wretch," hearing the young tinker's oaths, protested to him that "he swore and cursed at that most fearful rate, that she trembled to hear him," and "that he was able to spoil all the youth in a whole town." This unexpected blow, given by one of Satan's slaves, wounded a conscience that had resisted all the overtures of mercy; the words proved to be good seed strangely sown, and their fruit in the profligate young man was bitter repentance. He thus delineates his character, and the effect of his first convictions upon his companions in wickedness.

"I was one of the great sin-breeders. I infected all the youth of the town where I was born; the neighbours counted me so; my practice proved me so. Christ took me first, and the contagion was allayed. When God made me sigh, they would hearken, and inquiringly say, What's the matter with John? When I went to seek the bread of life, some would follow, and the rest be in a muse."

He now fell in very eagerly with the outward observances of religion, adoring the priest, the clerk, and even the vestments. At this time the Book of Common Prayer was abolished, and the Presbyterian Directory guided the public service.

A solemn event probably drove him from Sunday sports. A match at foot-ball on the Lord's-day was announced by ringing the church-bells, when a flash of lightning entered the belfry and killed both the ringers. From this time he occasionally stood by the belfry-gate; but very soon after he shunned these Sunday sports. In the absence of spiritual life he became proud of his self-righteousness, and, to use his own homely phrase, he was "feeding God with chapters, and prayers, and promises, and vows, and a great many more such dainty dishes, and thinks that he serveth God as well as any man in England can, while he has only got into a cleaner way to hell than the rest of his neighbours."

Bunyan had now become a brisk talker of religion, without feeling its inward power, when, by means simple and efficacious, he was stripped of his self-righteousness. Being engaged in his trade at Bedford, he overheard the conversation of some poor, pious women, and it humbled and alarmed him. "I heard, but I understood not." "Their talk was about a new birth, the work of God on their hearts, also how they were convinced of their miserable state by nature; they talked how God had visited their souls with his love in the Lord Jesus. They also discoursed of their own wretchedness of heart, of their unbelief; and did contemn, slight, and abhor their own righteousness, as insufficient to do them any good. And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world; as if they were people that dwelt alone, and were not to be reckoned among their neighbours. Their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one."

His mind was thoroughly awakened as to the infinite value of his soul, and the unspeakableness of its loss. The recollection of his former immorality oppressed him at times with all the terrors of despair. He was struggling for salvation, as a drowning man in a perilous ocean struggles for life—"deep calleth unto deep—all thy billows are gone over me." The whirlwind howls around him. Many were the black nights of his fierce mental struggle. Still he persevered; an invisible and unknown comforter saved him from desperation. He felt his inability to atone for his sins, and was not sufficiently humbled to trust simply and entirely to the atonement of Christ. He

BUNYAN LISTENS TO THREE WOMEN WHO ARE TALKING OF SPIRITUAL THINGS.

soon obtained an introduction to Mr. Gifford, a Baptist minister, and in him found a kindred spirit; he also had been in the royal army, and had had narrow escapes; he also had been a profligate, and found mercy. He and his church, after proper inquiries, admitted Bunyan into church-fellowship, being then about twenty-five years of age.

The rural, retired spot where he was baptized, probably, as was then usual, at midnight, to avoid the rabid persecution which then raged against the Baptists, is still pointed out. This is a small stream from the river near Bedford-bridge.

The troubles of his deeply-wounded spirit still clung to him. His inquiring mind would be satisfied as to the most difficult truths of revelation. The day of grace, and a fear that it had passed, was a source of agony to his wounded spirit. He was confronted with that "grim-faced one, Captain Past-hope, with his terrible red standard —a hot iron and a hard heart—exhibited by Ensign Despair at Eye-Gate." These were swept away by that Scripture, "Compel them to come in." He saw that there was room in the bosom of Jesus for his afflicted soul. He then became alarmed lest he had not been effectually called. He felt the poverty of wealth. "Could this call have been gotten for money. Had I a whole world, it had all gone ten thousand times over. I would not lose one promise, or have it struck out of the Bible, if in return I could have as much gold as would reach from London to York, piled up to the heavens." In proportion to his soul's salvation, honour was a worthless phantom, and gold but glittering dust. Election and reprobation—the final perseverance of the saints—but, above all, the inspiration of the Scriptures—were subjects of solemn inquiry. A storm of blasphemous thoughts came upon him—"questions against the being of a God and the authority of the Holy Scriptures." This was the battle with Apollyon—this the momentary loss of his sword, without which he was under the power of the foe. A prayerful examination removes all his doubts; he resumes his weapon, and the enemy flies away.

Soon after these agitations of his spirit, he was seized with a severe illness, threatening consumption, and he entered the Valley of the Shadow of Death. A vivid view of the unutterable anguish of lost souls terrified one who felt himself worthy of the fierce displeasure of God. "The devil is indeed very busy at work during the darkness of a soul. He throws in his fiery darts to amazement, when we are encompassed with the terrors of a dismal night; he injects with a quick and sudden malice a thousand monstrous and abominable thoughts of God, which seem to be the motions of our own minds, and terribly grieve and trouble us."

What made those arrows more penetrating and distressing was, that Satan, with subtle art, tipt them with sentences of Scripture,—"No place for repentance;" "rejected;" "hath never forgiveness," and other passages which, by the malignant ingenuity of the fiend, were formed by his skill as the cutting and barbed points of his shafts.

Prayer was here his only comfort, and sustained him in this storm. He thus describes his feelings: "Oh, the unthought-of imaginations, frights, fears, and terrors, that are effected by a thorough application of guilt!" "Methought I saw as if the sun that shineth in the heavens did grudge to give light, and as if the very stones in the street and tiles upon the houses did bend themselves against me." Still he prayed, even when in his greatest darkness and distress. To whom could he go? his case was beyond the power of men or angels. In God he found a refuge, and his mental agitation subsided. Then, to use his own figure, Captain Consumption, with all his men of death, were routed, and health triumphed over disease; or, to use the language of an eminent Puritan, "When overwhelmed with the deepest sorrows, and that for many doleful months, he who is Lord of nature healed my body, and he who is the Father of mercies proclaimed liberty to the captive, and gave rest to my weary soul."

The text which operated as a key to all the locks in Doubting Castle and set his burdened spirit at liberty was Heb. ii. 14, 15. His trying experience made the promises more familiar, clear, and invaluable. "Great sins drew out great grace;" and the more terrible and fierce guilt was, the more high and mighty the mercy of God in Christ did appear. While he was in God's school of trial, every groan, every bitter pang, and every gleam of hope, were intended to fit him for his future work as a preacher and writer. He well knew every dirty lane and corner of Mansoul, in which the Diabolonians found shelter. His pastor, John Burton, said of him, "He hath through grace taken these three heavenly degrees, to wit, union with Christ, the anointing of the Spirit, and the experience of the temptations of Satan, which do more fit a man for that mighty work of preaching the Gospel than all the university learning and degrees that can be had."

His remarkable experience, familiarity with the Scriptures, deep sense of the value of the soul, and fluency of speech, led his pastor and the Church to insist upon his entering on the work of the ministry. This, he says, "did much dash and abash my spirit." Their importunity overcame his reluctance, and, "in private, with much weakness and infirmity, he discovered his gifts amongst them;" and they pressed him forward to preach in the villages round Bedford. He appears to have carefully considered every subject before introducing it to his hearers, and to have written notes of all his sermons.

III.

MANNER OF PREACHING.—COMMITTED TO PRISON.

"In my preaching of the Word, I took special notice to open and allege that the curse of God by the law doth belong to and lay hold on all men as they come into the world, because of sin. This part of my work I fulfilled with great feeling, for the terrors of the law, and guilt for my transgressions, lay heavy on my own conscience. I preached what I smartingly did feel, even that under which my poor soul did groan and tremble to astonishment. Indeed, I have been as one sent to them from the dead; I went myself in chains, to preach to them in chains; and carried that fire in my own conscience that I persuaded them to beware of."

During this time, he was visited with severe affliction by the decease of his first wife, leaving him with four young children. It pleased God to give him a second partner, who proved herself to be a most devoted wife and heroic woman.

Bunyan's talent and fearless determination to uphold divine truth, made him an able disputant. His first controversy was with the Quakers. Burrough, an equally zealous man, entered the list with him. He was called the "Son of Thunder and of Consolation." Burrough slandered his adversary, mistaking him for a hired preacher, and fell under his crushing talent.

The restoration of Charles II. introduced a reign of terror and of suffering to the peaceful church. If Dissenters met for worship, they were liable to be stripped of their property, consigned to a jail, and even to be put to death. Preachers were most severely hunted down. To seek the conversion of a drunkard or a libertine, was a crime, unless under the rules of the church as by law established. The noble buffoon, the Duke of Buckingham, was encouraged to make a jest of religion, by addressing a bevy of fine gentlemen and ladies with a ribald exhortation, which he called a sermon; while Bunyan was hurried to prison for addressing to a small congregation at Samsel the solemn realities of divine truth. Tradition points out the spot in which this eminently pious and useful man was confined.

This ancient prison was built with and in one of the central piers of the bridge over the river Ouse. As the bridge was only about fourteen feet wide, the prison must have been very small. Howard the philanthropist thus describes the Bedford jail:—"The men and women felons associate together; their night rooms are two dungeons; only one court for debtors and felons, and no apartment for the jailor. Imagination can hardly realise the miseries of fifty or sixty pious men and women, taken from a place of worship, and incarcerated in such dungeons with felons, as was the case while Bunyan was a prisoner. How justly did the poor pilgrim call it 'a certain Den!'" The eyes of Howard penetrated these dens, and they were razed to their foundations. On removing the floor, a gold ring was discovered, with Bunyan's initials on it. This ring passed into the possession of the Curate of Elstow, now the Dean of Manchester, and is highly prized and worn by him as a memento of the honoured Nonconformist.

Dragged from the arms of his affectionate wife, who was brought to death's door by painful apprehensions that her husband's life would be sacrificed, bereaved of the company of his children, and of personal communion with the little flocks of Christians to whom he ministered, this holiest, most harmless, and useful of men was sent to a jail, and remained a prisoner for more than twelve years in the prime of his life. It has been supposed, probably with great reason, that his imprisonment hid him during these times of bitter persecution, and saved his life; yet this is no diminution of the guilt of his persecutors. "Surely the WRATH of man shall praise THEE; the remainder of wrath

BUNYAN PARTING WITH HIS WIFE AND CHILDREN.

shalt thou restrain." In this doleful prison he finds a resting place, and in that DEN, with his soul full of spiritual peace, he tranquilly reposed, waiting the will of his Heavenly Father.

"These walls and bars cannot a prison make,
The freeborn soul enjoys its liberty ;
These clods of earth it may incaptivate,
Whilst heavenly minds are conversant on high,
Ranging the fields of bless'd eternity."*

After about seven weeks' imprisonment, he was tried at the assizes, before Justice Keeling, who entered upon an argument in favour of the *Book of Common Prayer*, asserting that "he knew that it had been in use ever since the apostles' time"!! Bunyan argued that prayer must be the effusion of the heart, and not the reading of the form. The judge at length acknowledged that he was not well versed in Scripture, and demanded the prisoner's plea, whether he confessed the indictment. "Now," Bunyan observes, "and not till now, I saw I was indicted, and said, This I confess: we have had many meetings together, both to pray to God, and to exhort one another; and that we had the sweet comforting presence of the Lord for our encouragement, blessed be his name therefore! I confessed myself guilty, no otherwise." The plea of guilty being recorded, Keeling resumed his natural ferocity. "Then," said he, "hear your judgment. You must be had back again to prison, and there lie for three months; and then if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm; and after that, if you shall be found in this realm without special licence from the king, you must stretch by the neck for it, I tell you plainly. And so he bid my jailor have me away." The hero answered, "I am at a point with you. If I were out of prison to-day, I would preach the gospel again to-morrow, by the help of God."

Bunyan severely felt the infirmities of nature. Parting with his wife and children he described as "the pulling the flesh from the bones. I saw I was as a man who was pulling down his house upon the head of his wife and children." His feelings were peculiarly excited to his poor blind Mary. "Oh, the thoughts of the hardships I thought my poor blind one might go under, would break my heart in pieces."

While in this state of distress, the promise came to his relief, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." One instance will show the peril in which learned and pious men held their lives. John James, the pastor of a Baptist church in Whitechapel, was charged, upon the evidence of one Tipler, a pipe-maker's journeyman, who was not present in the meeting, but swore that he heard him utter treasonable words. Notwithstanding the evidence of respectable witnesses, who were present during the whole service, and proved that no such words were used, Mr. James was convicted, and sentenced to be hung. His distracted wife saw the king, and implored mercy: when the unfeeling monarch replied, "Oh,

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* Written by S. Colledge, a preaching mechanic, a few days before he suffered death, Aug. 1681.

Mr. James; he is a sweet gentleman." Again, on the following morning, she fell at his feet, beseeching his royal clemency, when he spurned her from him, saying, "John James, that rogue, he shall be hanged; yea, he shall be hanged." And, in the presence of his weeping friends, he ascended from the gibbet to the mansions of the blest.

At the end of three months, Bunyan became anxious to know what the enemies of the cross intended to do with him. His sentence was transportation and death, unless he conformed. To give up or shrink from his profession of Christ, by embracing the national forms and submitting his conscience to human laws, he dared not. He resolved to persevere, even to the sacrifice of his life. All his fears as to the salvation of his own soul were now dissipated, never more to cloud his heavenly prospects.

Although a beneficed clergyman proclaimed Bunyan to be "the most notorious schismatic in all the county of Bedford," still he was treated with great respect. Mr. Cobb, the clerk of the justices, visited him in prison, and endeavoured in vain to persuade him to promise not to hold meetings for religious exercises. They held a very friendly interview, which, while it did not shake Bunyan's determination, led him to thank Mr. Cobb for his civil and meek discourse, and to ejaculate a heart-felt prayer, "Oh that we might meet in heaven!"

When the time arrived for the execution of the bitterest part of his sentence, God interposed to save the life of his servant. He had familiarized his mind with all the circumstances of an appalling death; the gibbet, the ladder, the halter, had lost much of their terrors; he had even studied the sermon he would then have preached to the concourse of spectators. At this critical time, the King's coronation took place. To grace it, the King had ordered the release of numerous prisoners, and within the description of offences was that for which Bunyan was confined. The assizes being held in August, he determined to seek his liberty by a petition to the judges. The court sat at the Old Swan Inn, Bedford.

Having written his petition, his modest, timid wife determined to present it to the judges. Her heroic achievements on behalf of her husband are admirably narrated by Bunyan. She had previously travelled to London with a petition to the House of Lords, and entrusted it to Lord Barkwood, who informed her that they could not interfere, the king having committed the release of the prisoners to the judges. Several times she appeared before them; love to her husband, a stern sense of duty, a conviction of the gross injustice practised upon one to whom she was most tenderly attached, overcame her delicate, modest, retiring habits, and forced her upon this strange duty. This delicate, courageous, high-minded woman appeared before Judge Hale, who was much affected with her earnest pleading. It was the triumph of love, duty, and piety over bashful timidity. Her energetic appeals were in vain; and with bitter feelings she returned to the prison, believing that it would be the tomb of her beloved husband. She could not have conceived that, under the stately robes of Hale, there was a heart affected by Divine love. And when the nobleman afterwards met the despised tinker and his wife, clothed in more glorious robes in the mansions of the blest, how inconceivable their surprise! The learned judge, in the pure atmosphere of heaven, had found that, from that narrow cell in Bedford gaol, a glory had shone out, illustrating the grace of God, and doing more good to man than all the prelates and judges of the kingdom would accomplish.

Bunyan was thus left in that dreary and hopeless state of imprisonment, in which he continued for twelve years and a half. His wife, in pleading with the judge for his liberty, said, "My lord, I have four small children that cannot help themselves, of which one is blind, and have *nothing to live upon but the charity of good people.*" As soon as he could get his tools in order, he set to work; and we have the following testimony to his industry by a fellow-prisoner, Mr. Wilson, the Baptist minister, and of Charles Doe, who visited him:—"In prison, have I been witness that his own hands have ministered to his and his family's necessities, making many hundred gross of long tagged laces, to fill up the vacancies of his time. There also I surveyed his library, the least, but yet the best that e'er I saw—the *Bible* and the *Book of Martyrs.* And during his imprisonment, he writ several excellent and useful treatises, particularly *The Holy City*, *Christian Behaviour*, *The Resurrection of the Dead*, and *Grace Abounding to the Chief of Sinners.*" Besides these valuable treatises, Charles Doe states that, of his own knowledge, in prison, Bunyan wrote *The Pilgrim's Progress*, the first part, and that he had this from his own mouth. Well might Mr. Doe say, "What hath the devil or his agents got by putting our great gospel minister in prison?" they prevented his preaching to a few poor pilgrims in the villages round Bedford, and it was the means of spreading his fame and the knowledge of the gospel throughout the world.

In addition to these works, the fruits of his imprisonment, may be added, *A Map of Salvation and Damnation; The Four Last Things*, a poem; *Mount Ebal and Gerizim, or, Redemption from the Curse*, a poem; *Prison Meditations*, a poem; *Justification by Faith in Jesus Christ*, 4to.; *Confession of His Faith and Reason of His Practice.*

But his most remarkable treatise was published within a short period from the commencement of his incarceration. It proved that the fear of God had, in his heart, swallowed up the fear of man. This was his treatise on the all-important subject of prayer, founded on, "I will pray with the spirit and with the understanding also." He had been warned by Judge Keeling to "Take heed of speaking irreverently of the *Book of Common Prayer*, for if you do, you will bring great damage upon yourself."

Bunyan had formed his ideas of prayer from heartfelt experience; it is the cry of the burdened, sinking sinner, "Lord, save us, we perish;" or adoration rising from the heart to the throne of grace, filled with hopes of pardon and immortality. In his estimation, any form of human invention was an interference with the very nature of prayer, and with the work of the Holy Spirit.

We are indebted to Dr. Cheever for a beautiful picture of Bunyan in his cell. "It is evening; he finishes his work, to be taken home by his dear blind child. He reads a portion of Scripture, and, clasping her small hands in his, kneels on the cold stone floor, and pours out his soul to God; then, with a parting kiss, dismisses her to her mother. The rude lamp glimmers on the table; with his Bible, pen, and paper, he writes as though joy did make him write. His face is lighted as from the radiant jasper walls of the celestial city. He clasps his hands, looks upward, and blesses God for his goodness. The last you see of him—is alone, kneeling on the prison floor; he is alone with God."

His own record of his enjoyments while in prison is, that his feet stood on Mount Zion, his body within locks and bars, while his mind was free to study Christ, and elevated higher than the stars. Their fetters could not prevent his communion with God. The more his enemies raged, the more peace he experienced. In prison he received the visits of saints, of angels, and the Spirit of God. "I have been able to laugh at destruction, and to fear neither the horse nor his rider. I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world." If his ears were to be pierced in the pillory, it would be only "to hang a jewel there."

> "——— Oh, happy he who doth possess
> Christ for his fellow prisoner, who doth glad
> With heavenly sunbeams gaols that are most sad."

How strange must it seem to the luxurious worldling upon his bed of down, with an aching heart, to hear of the exquisite happiness of the prisoner for Christ, on his straw pallet! "When God makes the bed," as Bunyan says, "he must needs be easy that is cast thereon; a blessed pillow hath that man for his head, though to all beholders it is hard as a stone." His food was brought daily, and such was the veneration in which his memory was embalmed, that the very jug in which his broth was taken to the prison has been preserved to this day.

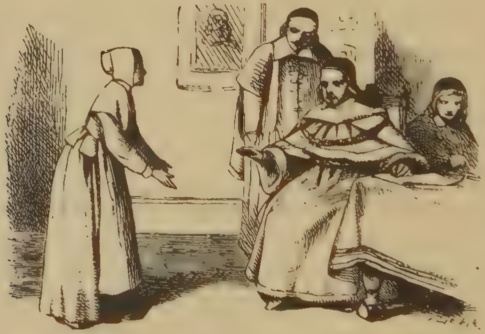
In the midst of all his sufferings, he murmured not, nor for a moment indulged a revengeful spirit—he left the persecutor in the hands of God. "Stand off, Christian; pity the poor wretch that brings down upon himself the vengeance of God."

"When I visited him in prison," said Mr. Doe, "there were about sixty Dissenters besides himself, and two eminent Dissenting ministers, Mr. Wheeler and Mr. Dun, by which means the prison was very much crowded; yet, in the midst of all that hurry which so many new comers occasioned, I have heard Mr. Bunyan both preach and pray with that mighty spirit of faith and plerophory of Divine assistance that has made me stand and wonder." Here they could sing without fear of being overheard—no informers prowling round. The world was shut out; and, in communion with heaven, they could forget their sorrows, and have a rich foretaste of the inconceivable glory of the celestial city. It was under such circumstances that Bunyan preached one of his most remarkable sermons, afterwards published under the title of *The Holy City, or the New Jerusalem*—her impregnable walls and gates of precious stones, golden streets, water of life, temple, and the redeemed from all nations flocking into it.

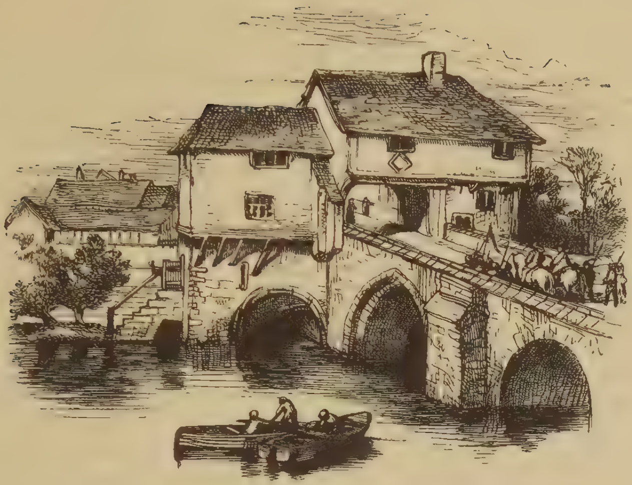
To his imprisonment the world is indebted for the most surprising narrative of a new birth that has ever appeared. In prison he wrote the *Grace Abounding to the Chief of Sinners*. He displays in the preface his deep interest in the spiritual welfare of those who had been born under his ministry. He rejoices in their happiness, even while he was "sticking between the teeth of the lions in the wilderness. I now again, from the lions' den, from 'the mountains of the leopards,' do look yet after you all, greatly longing to see your safe arrival into the desired haven." How natural it was, that, while narrating his own experience, he should be led to write a guide to pilgrims through time to eternity, and that it should be dated from "the den."

> "And thus it was: I writing of the way
> And race of saints, in this our gospel-day,
> Fell suddenly into an allegory
> About their journey and the way to glory."

Any one to whom the adventures of Christian are familiar, must, on reading the *Grace Abounding*, be continually struck with the likeness there drawn of the pilgrim—the more he contemplates the two pictures of Christian experience, the more striking is their similarity. The one is a narrative of facts, the other contains the same facts allegorized. Thus, by an irresistible impulse from heaven upon the mind of a prisoner for Christ's sake, did a light shine forth from the dungeon on Bedford bridge which has largely contributed to enlighten the habitable globe. It has been translated into most of the languages and dialects of the world. Even the Caffrarian and Hottentot, the enlightened Greek and Hindoo, the remnant of the Hebrew race, the savage Malay, and the voluptuous Chinese,—all have the wondrous narrative in their own languages.



BUNYAN'S WIFE BEFORE JUDGE HALE.



BEDFORD GAOL.

IV.

HIS REMARKABLE DELIVERANCE FROM PRISON.

Towards the end of his imprisonment, Bunyan enjoyed great privileges. He frequently, if not regularly, attended the church meetings, and preached with some degree of publicity. The church at Bedford was at this time in want of a pastor, and their eyes were naturally fixed upon Bunyan to succeed to that important office. The church held several meetings on the subject, the minutes of which are still on record, and are very interesting. The result was most gratifying. "At a full assembly of the church at Bedford, the 21st of the 10th month [Dec. 1671], after much seeking God by prayer, the congregation did, with joynt consent, call forth and appoint our brother John Bunyan to the pastoral office. And he, accepting thereof, gave himself up to serve Christ and his church in that charge, and received of the elders the right hand of fellowship, after having preached fifteen years." The choice thus solemnly made, was ratified by the abundant blessings of heavenly union and great prosperity; he was no stranger or novice, but one whose preaching had proved most acceptable to them for a series of years.

While Bunyan was a prisoner for preaching the glad tidings of salvation, or, in the mysterious legal jargon of the period, "holding conventicles," he received his Majesty's licence to preach, and thus to hold conventicles,—it was one of the first that was granted. His Majesty continued to keep him a prisoner for preaching more than six months after he had licensed him to preach!

The history of his release is very romantic, and leads us back to the battle of Worcester, at which it is very probable that Bunyan fought, escaping among the fugitives from the royal army, never to take up arms again. At this battle the republicans, exasperated by the cruelties inflicted upon the inhabitants of Leicester, fought like lions. The royal army was completely routed, its leaders who survived the battle, escaping in various ways. Charles found refuge at Boscobel House, and, disguised as a woodcutter, was hid in an oak. His adventures fill a volume, and the Parliament offered one thousand pounds reward for his apprehension. At length he arrived at Brighton, then a little fishing town, and succeeded in escaping in a small vessel to France. The vessel left Shoreham, and at night stood over to France, and returned to Poole, no one discovering that they had been out of their course. A letter recently found among the archives of the Society of Friends at Devonshire House shows the important aid Charles received from the mate of the vessel, Richard Carver, who was a Quaker. He recognised the King, who pretended to be a bankrupt merchant flying from the bailiffs. He assured him that his life was safe in his hands. He kept the crew in ignorance of the quality of their passenger; and when they arrived on the French coast off Fecamp, rowed him to the shore, and in shoal water carried him on his shoulders to the land. Many years had passed away, when Carver, on his return from the West Indies, found a vast number of Quakers imprisoned for conscience' sake. Whitehead and Moore, the leading members of the Society of Friends, entreated his sympathy, and with him gained access to the King, who at once recognised him, and inquired why he had not been to claim his reward. He answered that he had been rewarded with the satisfaction of having saved life. And now, Sir, I ask nothing for myself, but for my poor friends, that you should set them at liberty, as I did you. The King offered to release any six; and we may imagine the sailor's blunt answer—What! six poor Quakers for a King's ransom!! His Majesty was so pleased as to invite them to come again.

The Friends in gaol were suffering severe privations, under which great numbers had perished. The application for the release of the survivors, thus happily commenced, was followed up with zeal and energy, and crowned with success. Shade of the noble sailor, thy name is worthy of all honour! And the more so, because thy gallant bearing has been studiously concealed in all the histories of these important transactions. Had he been a mischief-making Jesuit, like Father Huddleston, the noble deed would have been trumpeted forth for the admiration of the world to all ages.

Four hundred and seventy-one Quakers, and, with the royal permission, twenty Baptists and Independents, were released from prison by one deed of pardon, and among their number was JOHN BUNYAN.

His petition is recorded in the Minutes of the Privy Council, the 8th of May, 1672, and on the 17th is entered the certificate of the Sheriff of Bedfordshire that he had been imprisoned for no other cause than that of Nonconformity. Upon this, his name was ordered to be inserted in the deed of pardon, which took many months before it passed the various offices and was pleaded at the assizes.

An entry in the records of the city of Leicester proves that he was there, and claimed the liberty of preaching some months before his discharge,—" John Bunyan's licence bears date the 15th of May, 1672, to teach as a Congregational person, being of that persuasion, in the house of Josias Roughed, Bedford, or in any other place, room, or house, licensed by his Majestie's memorand. The said Bunyan showed his licence to Mr. Mayor; Mr. Overinge, Mr. Freeman, and Mr. Browne being then present, the 6th day of October, 1672."

His first object, upon recovering his liberty, was the proper arrangement of his worldly business, that he might provide for the wants of his family, a matter of little difficulty, with their frugal habits. The cottage in which he took up his abode was of the humblest class. He, at the same time, entered with all his soul into his beloved work of preaching and writing, to set forth the glories of Immanuel. While a capacious meeting-house was being constructed, the pastor was indefatigable in visiting the sick and preaching from house to house, settling churches in villages, reconciling differences, and extending the sacred influences of the gospel, so that in a very short time he attained the appellation of Bishop Bunyan. When he opened the meeting-house, it was "so thronged that many were constrained to stay without, though it was very spacious, every one striving to partake of his instructions." And here he lived in much peace and quiet of mind, contenting himself with that little God had bestowed upon him, and sequestering himself from all secular employments to follow that of his call to the ministry. The word "sequestering," and his being described in deeds, for some years after this, as a brazier, lead us to conclude, that he continued his business, but so as to allow him much time for his Christian duties and his benevolent pursuits.

BUNYAN'S RESIDENCE AFTER HIS IMPRISONMENT.

V.

BUNYAN'S PASTORAL DUTIES, WORKS, POPULARITY, AND DEATH.

Many members were added to the church, and, on the 6th of the 11th month, in 1673, his spirit was greatly refreshed. His son Thomas passed the lions, and was welcomed into the house Beautiful, uniting in full communion with the church to which his father ministered. Doubtless there was, as Mercy expresses it, "music in the house, music in the heart, and music also in heaven, for joy that he was there." He afterwards became a village preacher.

Bunyan had a severe controversy with his brother ministers as to *water* baptism being a pre-requisite to the Lord's table. His opinion was, that all those who were admitted to spiritual communion with Christ, must be received into church fellowship, leaving the application of water to private judgment. Still he was most decided as to the importance of baptism and the Lord's Supper. "Do you think that love-letters are not desired between lovers? Why these, God's ordinances, are his love-letters, and his love tokens too. 'More to be desired *are they* than gold, yea, than much fine gold; sweeter also than honey and the honey-comb.'" "Christ made himself known to his disciples in breaking of bread; who would not, then, that loves to know him, be present at such an ordinance? Ofttimes the Holy Ghost, in his comfortable influence, has accompanied the baptized in the very act of administering of it." His views of the fellowship of the saints were equally lovely:—"Church fellowship, rightly managed, is the glory of all the world. No place, no community, no fellowship is adorned and bespangled with those beauties, as is a church rightly knit together to their Head, and lovingly serving one another." Such he admitted to the table of their common Lord, while he dared not to communicate with the profane.

A new era was now dawning upon him, which, during the last ten years of his life, added tenfold to his popularity. For many years, his beautifully simple but splendid allegory, *The Pilgrim's Progress,* lay slumbering in his drawer. Numerous had been his consultations with his pious associates and friends, and various had been their opinions, whether it was serious enough to be published. All of them had a solemn sense of the impropriety of anything like trifling as to the way of escape from destruction. It appears strange to us, who have witnessed the very solemn impressions in all cases made by reading that book, that there could have been a doubt of the propriety of treating in a colloquial manner, and even under the fashion of a dream, those most important truths. The result of all those consultations was his determination, "I print it will;" and it has raised an imperishable monument to his memory.

Up to this time, all Bunyan's popularity arose from his earlier works, his public and private labours, and his sufferings. Leaving out of the question those most extraordinary books, *The Pilgrim's Progress* and *Holy War*, his other writings ought to have handed down his name, with honour and popularity, to the latest posterity. While the logical treatises of learned evangelists are well calculated to furnish instruction to those who are determined to obtain knowledge, the works of Bunyan create that very determination, and furnish that very knowledge, blended with amusement that fixes it in the memory. In *The Pilgrim's Progress*, the world has acknowledged one train of beauties; picture after picture, most beautifully finished, exhibiting the road from destruction to the celestial city; our only difficulty in such a display being to decide as to which is the most interesting and striking piece of scenery. The learned have ransacked the literature of all ages and countries to find the storehouses from whence these ideas were drawn. But vain have been all their researches. Human wisdom is humbled before an unlettered artizan who never felt his own brilliant allegorical powers. His soul had been baptized into Scriptural truths conceived in the imagery of the Bible. His whole mind was deeply tinted with the sublime scenery of Job, of Isaiah, of our Lord, and of all the inspired penmen. This alone was his ample storehouse. The researches of nearly two centuries have proved the truth of his perfect claim to originality.

The purifying influence of *The Pilgrim's Progress* may be traced in the writings of many imaginative authors. How does it in several parts beautify the admirable tale of *Uncle Tom and his Cabin.* In that inimitable scene, the death of the lovely Eva, the distressed negro, watching with intense anxiety the progress of death, says, "When that blessed child goes into the kingdom, they'll open the door so wide, we'll all get a look in at the glory." Whence comes this strange idea, not limited to the poor negro, but felt by thousands who have watched over departing saints? It comes from the entrance of Christian and Hopeful into the celestial city—"I looked in after them, and, behold, the city shone like the sun; the streets, also, were paved with gold, and in them they walked with crowns on their heads, palms in their hands, and golden harps to sing praises, which, when I had seen, I wished myself among them." Thousands of Christians have shed tears of joy at this glimpse of an eternal weight of glory.

In 1682, Bunyan published his incomparable allegory, *The Holy War;* and, two years later, he completed his *Pilgrim's Progress* with the journey of Christiana, her four boys, and her lovely companion, Mercy. As his active and invaluable life drew towards its close, his labours were redoubled. His long imprisonment must have undermined his robust frame. He closed his affectionate advice to his beloved flock on their Christian behaviour:—"Thus have I written to you before I die, to provoke you to faith and holiness, and to love one another when I am deceased, and shall be in Paradise, as, through grace, I comfortably believe; yet it is not there, but here I must do you good." The blandishments and threatenings of James II. were escaped by his watchfulness, lest "his inward man should catch cold." In his last days, he aimed a deadly thrust at Satan, by preparing for the press a fearless treatise on *Antichrist, and his Ruin.* His popularity was very great. When he preached in London, his congregation was much more numerous than the meeting-house would hold. One of his contemporaries states, that about 1200 attended a morning lecture on a week-day, in the winter, at seven o'clock, and on the Lord's-day about 3000, "so that he was pulled almost over people to get into the pulpit."

Like all popular men, he suffered from the tongue of slander. He was called a wizard, a Jesuit, a highwayman. The affecting narrative of Agnes Beaumont detects some of these wicked aspersions. "These I glory in," said Bunyan, "because they are false." Returning home from a visit of mercy to Reading, to reconcile an offended father to his son, he was seized with a fatal fever, at the house of a friend, Mr. Strudwick, of London. His resignation was most exemplary; his desire was to depart and be with Christ. He felt the ground in passing the black river; and followed his pilgrims into the Celestial City on the 31st of August, 1688.

His birth year witnessed the "Bill of Rights;" his death year the deliverance of England from popish tyranny.

His remains lie in Bunhill Fields, under a table tomb.

BUNYAN'S TOMB.

THE

PILGRIM'S PROGRESS

FROM THIS WORLD

TO THAT WHICH IS TO COME.

The First Part.

THE AUTHOR'S APOLOGY

FOR HIS BOOK.

When at the first I took my pen in hand
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay, I had undertook
To make another; which, when almost done,
Before I was aware, I this begun.
  And thus it was: I, writing of the way
And race of saints, in this our gospel day,
Fell suddenly into an allegory
About their journey, and the way to glory,
In more than twenty things which I set down.
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay, then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The book that I already am about.
  Well, so I did; but yet I did not think
To show to all the world my pen and ink
In such a mode; I only thought to make
I knew not what: nor did I undertake
Thereby to please my neighbour: no, not I;
I did it my own self to gratify.

Neither did I but vacant seasons spend
In this my scribble; nor did I intend
But to divert myself in doing this
From worser thoughts which make me do amiss.
Thus, I set pen to paper with delight,
And quickly had my thoughts in black and white.
For, having now my method by the end,
Still as I pulled, it came; and so I penned
It down: until it came at last to be,
For length and breadth, the bigness which you see.
Well, when I had thus put mine ends together,
I showed them others, that I might see whether
They would condemn them, or them justify:
And some said, Let them live; some, Let them die;
Some said, JOHN, print it; others said, Not so;
Some said, It might do good; others said, No.
Now was I in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, Since you are thus divided,
I print it will, and so the case decided.
For, thought I, some, I see, would have it done,
Though others in that channel do not run:
To prove, then, who advised for the best,
Thus I thought fit to put it to the test.
I further thought, if now I did deny
Those that would have it, thus to gratify;
I did not know but hinder them I might
Of that which would to them be great delight.
For those which were not for its coming forth,
I said to them, Offend you I am loath;
Yet, since your brethren pleased with it be,
Forbear to judge till you do further see.
If that thou wilt not read, let it alone;
Some love the meat, some love to pick the bone.

Yea, that I might them better palliate,
I did too with them thus expostulate:—
 May I not write in such a style as this?
In such a method, too, and yet not miss
My end—thy good? Why may it not be done?
Dark clouds bring waters, when the bright bring none.
Yea, dark or bright, if they their silver drops
Cause to descend, the earth, by yielding crops,
Gives praise to both, and carpeth not at either,
But treasures up the fruit they yield together;
Yea, so commixes both, that in her fruit
None can distinguish this from that: they suit
Her well when hungry; but, if she be full,
She spews out both, and makes their blessings null.
 You see the ways the fisherman doth take
To catch the fish; what engines doth he make!
Behold how he engageth all his wits;
Also his snares, lines, angles, hooks, and nets;
Yet fish there be, that neither hook, nor line,
Nor snare, nor net, nor engine can make thine:
They must be groped for, and be tickled too,
Or they will not be catch'd, whate'er you do.
How does the fowler seek to catch his game
By divers means! all which one cannot name:
His guns, his nets, his lime-twigs, light, and bell;
He creeps, he goes, he stands; yea, who can tell
Of all his postures? Yet there's none of these
Will make him master of what fowls he please.
Yea, he must pipe and whistle to catch *this;*
Yet, if he does so, *that* bird he will miss.
 If that a pearl may in a toad's head dwell,
And may be found too in an oyster-shell;
If things that promise nothing do contain
What better is than gold; who will disdain,

That have an inkling[*] of it, there to look,
That they may find it? Now, my little book
(Though void of all these paintings[†] that may make
It with this or the other man to take)
Is not without those things that do excel
What do in brave[‡] but empty notions dwell.
  "Well, yet I am not fully satisfied,
That this your book will stand, when soundly tried."
  Why, what's the matter? "It is dark." What though?[§]
"But it is feigned." What of that? I trow
Some men, by feigned words, as dark as mine,
Make truth to spangle and its rays to shine.
"But they want solidness." Speak, man, thy mind.
"They drown the weak; metaphors make us blind."
  Solidity, indeed, becomes the pen
Of him that writeth things divine to men;
But must I needs want solidness, because
By metaphors I speak? Were not God's laws,
His gospel laws, in olden times held forth
By types, shadows, and metaphors? Yet loath
Will any sober man be to find fault
With them, lest he be found for to assault
The highest wisdom. No, he rather stoops,
And seeks to find out what by pins and loops,
By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God speaketh to him; and happy is he
That finds the light and grace that in them be.
  Be not too forward, therefore, to conclude
That I want solidness—that I am rude;
All things solid in show not solid be;
All things in parables despise not we;

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[*] Inkling—Slight knowledge.

[†] The first editions had no cuts or ornaments.

[‡] Brave—showy, ostentatious.

[§] What though it be dark?

Lest things most hurtful lightly we receive,
And things that good are, of our souls bereave.
My dark and cloudy words, they do but hold
The truth, as cabinets enclose the gold.
  The prophets used much by metaphors
To set forth truth; yea, who so considers
Christ, his apostles too, shall plainly see,
That truths to this day in such mantles be.
  Am I afraid to say, that holy writ,
Which for its style and phrase puts down all wit,
Is everywhere so full of all these things—
Dark figures, allegories? Yet there springs
From that same book* that lustre, and those rays
Of light, that turn our darkest nights to days.
  Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any; yea, and let him know,
That in his best things there are worse lines too.
  May we but stand before impartial men,
To his poor one I dare adventure ten,
That they will take my meaning in these lines
Far better than his lies in silver shrines.
Come, truth, although in swaddling clouts, I find,
Informs the judgment, rectifies the mind;
Pleases the understanding, makes the will
Submit; the memory also it doth fill
With what doth our imaginations please;
Likewise it tends our troubles to appease.
  Sound words, I know, Timothy is to use,
And old wives' fables he is to refuse;
But yet grave Paul him nowhere did forbid
The use of parables; in which lay hid

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* The BIBLE, which filled a desolate prison with wondrous visions of heaven with angels, and the presence of the Eternal.

That gold, those pearls, and precious stones that were
Worth digging for, and that with greatest care.
  Let me add one word more. O man of God,
Art thou offended? Dost thou wish I had
Put forth my matter in another dress?
Or, that I had in things been more express?
Three things let me propound; then I submit
To those that are my betters, as is fit.
  1. I find not that I am denied the use
Of this my method, so I no abuse
Put on the words, things, readers; or be rude
In handling figure or similitude,
In application; but all that I may,
Seek the advance of truth this or that way
Denied, did I say? Nay, I have leave
(Example too, and that from them that have
God better pleased, by their words or ways,
Than any man that breatheth now-a-days)
Thus to express my mind, thus to declare
Things unto thee that excellentest are.
  2. I find that men (as high as trees) will write
Dialogue-wise; yet no man doth them slight
For writing so: indeed, if they abuse
Truth, cursed be they, and the craft they use
To that intent; but yet let truth be free
To make her sallies upon thee and me,
Which way it pleases God; for who knows how,
Better than he that taught us first to plough,
To guide our mind and pens for his design?
And He makes base things usher in divine.
  3. I find that holy writ in many places
Hath semblance with this method, where the cases
Do call for one thing, to set forth another;
Use it I may, then, and yet nothing smother

Truth's golden beams: nay, by this method may
Make it cast forth its rays as light as day.
　And now before I do put up my pen,
I'll show the profit of my book, and then
Commit both thee and it unto that Hand
That pulls the strong down, and makes weak ones stand.
　This book it chalketh out before thine eyes
The man that seeks the everlasting prize;
It shows you whence he comes, whither he goes;
What he leaves undone, also what he does;
It also shows you how he runs and runs,
Till he unto the gate of glory comes.
　It shows, too, who set out for life amain,
As if the lasting crown they would obtain;
Here also you may see the reason why
They lose their labour, and like fools do die.
　This book will make a traveller of thee,
If by its counsel thou wilt ruled be:
It will direct thee to the Holy Land,
If thou wilt its directions understand:
Yea, it will make the slothful active be;
The blind also delightful things to see.*
　Art thou for something rare and profitable?
Or wouldst thou see a truth within a fable?
Art thou forgetful? Or wouldst thou remember
From New Year's day to the last of December?
Then read my fancies; they will stick like burs,
And may be, to the helpless, comforters.
　This book is writ in such a dialect
As may the minds of listless men affect:
It seems a novelty, and yet contains
Nothing but sound and honest gospel strains.

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* How richly did Milton enjoy spiritual visions of God and of eternal bliss, while his blindness shrouded to him the world in impenetrable darkness.

Wouldst thou divert thyself from melancholy?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read riddles, and their explanation?
Or else be drowned in thy contemplation?
Dost thou love picking meat? Or wouldst thou see
A man i' the clouds, and hear him speak to thee?
Wouldst thou be in a dream, and yet not sleep?
Or wouldst thou in a moment laugh and weep?
Wouldest thou lose thyself and catch no harm,
And find thyself again without a charm?
Wouldst read thyself, and read thou knowest not what,
And yet know whether thou art blest or not,
By reading the same lines? Oh, then come hither,
And lay my book, thy head and heart together.

JOHN BUNYAN.

THE JAIL—BUNYAN ASLEEP.

THE PILGRIM'S PROGRESS,

IN THE SIMILITUDE OF A DREAM.

AS I walked through the wilderness of this world, I lighted on a certain place where was a Den, and I laid me down in that place to sleep: and, as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a

The Jail.[1]

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[1] *See* NOTES *at the end.*

CHRISTIAN READING HIS BOOK.

certain place, with his face from his own house, a book in his hand, and a great burden upon his back. (Isa. lxiv. 6; Luke xiv. 33; Psa. xxxviii. 4; Hab. ii. 2.) I looked, and saw him open the book, and read therein; and, as he read, he wept, and trembled; and, not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?" (Acts ii. 37; xvi. 30, 31.)

His outcry.

BREAKS HIS MIND TO HIS WIFE AND CHILDREN.

In this plight, therefore, he went home and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased. Wherefore at length he brake his mind to his wife and children; and thus he began to talk to them. O my dear wife, said he, and you the children of my bowels, I, your dear friend, am in myself undone by reason

RETIRES TO HIS CHAMBER TO PRAY.

of a burden that lieth hard upon me; moreover, I am for certain informed that this our city will be burned with fire from heaven; in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape can be found, whereby we may be delivered. At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head;[2] therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did. He told them, Worse and worse: he also set to talking to them again; but they began to be hardened. They also thought to

The world.

He knows no way of escape as yet.

drive away his distemper by harsh and surly carriages to him; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him.[3] Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery; he would also walk solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

Carnal physic for a sick soul.

Now, I saw, upon a time, when he was walking in the fields, that he was, as he was wont, reading in his book, and greatly distressed in his mind; and, as he read, he burst out, as he had done before, crying, "What shall I do to be saved?"

I saw also that he looked this way and that way, as if he would run; yet he stood still, because, as I perceived, he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him, who asked, Wherefore dost thou cry?

He answered, Sir, I perceive by the book in my hand, that I am condemned to die, and after that to come to judgment (Heb. ix. 27); and I find that I am not willing to do the first (Job xvi. 21), nor able to do the second. (Ezek. xxii. 14.)

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet. (Isa. xxx. 33.) And, sir, if I be not fit to go to prison, I am not fit, I am sure, to go to judgment, and from thence to execution; and the thoughts of these things make me cry.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll, and there was written within, "Flee from the wrath to come." (Matt. iii. 7.)

Conviction of the necessity of flying.

The man therefore, read it, and looking upon Evangelist very carefully, said, Whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket-gate? (Matt. vii. 13, 14.) The man said, No. Then said the other, Do you see yonder shining light?

EVANGELIST POINTS THE WAY TO THE WICKET-GATE.

[Christian no sooner leaves the World but meets
Evangelist, who lovingly him greets
With tidings of another; and doth show
Him how to mount to that from this below.]

(Psa. cxix. 105; 2 Pet. i. 19.) He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto:[4] so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do. So I saw in my dream that the man began to run. Now, he had not run far from his own door, but his wife and children, perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on, crying, Life! life! eternal life! (Luke xiv. 26.)[5] So he looked not behind him, but fled towards the middle of the plain. (Gen. xix. 17.)

Christ and the way to him cannot be found without the word.

CHRISTIAN FLIES FROM DESTRUCTION.

The neighbours also came out to see him run (Jer. xx. 10); and, as he ran, some mocked, others threatened, and some cried after him to return;[6] and, among those that did so, there were two that resolved to fetch him back by force. The name of the one was Obstinate, and the name of the other Pliable. Now, by this time, the man was got a good distance from them; but, however, they were resolved to pursue him, which they did, and in a little time they overtook him. Then said the man, Neighbours, wherefore are ye come? They said, To persuade you to go back with us. But he said, That can by no means be; you dwell, said he, in the City of Destruction, the place also where I was born: I see it to be so; and, dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone: be content, good neighbours, and go along with me.

They that fly from the wrath to come, are a gazing-stock to the world.

Obstinate and Pliable follow him.

OBST. What! said Obstinate, and leave our friends and our comforts behind us?[7]

CHR. Yes, said Christian, for that was his name, because that ALL which you shall forsake is not worthy to be compared with a little of that which I am seeking to enjoy (2 Cor. v. 17); and, if you will go along with me, and hold it, you shall fare as I myself; for there, where I go, is enough and to spare. (Luke xv. 17.) Come away, and prove my words.

OBST. What are the things you seek, since you leave all the world to find them?

CHR. I seek an inheritance incorruptible, undefiled, and that fadeth not away (1 Pet. i. 4), and it is laid up in heaven, and safe there (Heb. xi. 16), to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

OBST. Tush! said Obstinate, away with your book; will you go back with us or no?

CHR. No, not I, said the other, because I have laid my hand to the plough. (Luke ix. 62.)

OBST. Come, then, neighbour Pliable, let us turn again, and go home without him; there is a company of these crazy-headed coxcombs, that, when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason. (Prov. xxvi. 16.)

PLI. Then said Pliable, Don't revile; if what the good Christian says

OBSTINATE TURNS BACK.

is true, the things he looks after are better than ours: my heart inclines to go with my neighbour.

OBST. What! more fools still! Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

CHR. Nay, but do thou come with thy neighbour, Pliable; there are such things to be had which I spoke of, and many more glories

Christian and Obstinate pull for Pliable's soul.

besides.[8] If you believe not me, read here in this book; and for the truth of what is expressed therein, behold, all is confirmed by the blood of Him that made it. (Heb. ix. 17—22; xiii. 20.)

Pliable contented to go with Christian.

Pli. Well, neighbour Obstinate, saith Pliable, I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him: but, my good companion, do you know the way to this desired place?

Chr. I am directed by a man whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.

Pli. Come, then, good neighbour, let us be going. Then they went both together.

Obstinate goes railing back.

Obst. And I will go back to my place, said Obstinate; I will be no companion of such misled, fantastical fellows.

Talk between Christian and Pliable.

Now, I saw in my dream, that, when Obstinate was gone back, Christian and Pliable went talking over the plain; and thus they began their discourse.

Chr. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with me. Had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come, neighbour Christian, since there are none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going.

God's things unspeakable.

Chr. I can better conceive of them with my mind, than speak of them with my tongue: but yet, since you are desirous to know, I will read of them in my book.

Pli. And do you think that the words of your book are certainly true?

Chr. Yes, verily; for it was made by Him that cannot lie. (Tit. i. 2.)

Pli. Well said; what things are they?

Chr. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever. (Isa. xlv. 17; John x. 28, 29.)

PLI. Well said; and what else?

CHR. There are crowns of glory to be given us, and garments that will make us shine like the sun in the firmament of heaven. (2 Tim. iv. 8; Rev. iii. 4; Matt. xiii. 43.)

PLI. This is very pleasant; and what else?

CHR. There shall be no more crying, nor sorrow: for He that is owner of the place will wipe all tears from our eyes. (Isa. xxv. 6—8; Rev. vii. 17; xxi. 4.)

PLI. And what company shall we have there?

CHR. There we shall be with seraphims and cherubims, creatures that will dazzle your eyes to look on them. (Isa. vi. 2.) There also you shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. (1 Thess. iv. 16, 17; Rev. v. 11.) In a word, there we shall see the elders with their golden crowns (Rev. iv. 4); there we shall see the holy virgins with their golden harps (Rev. xiv. 1—5); there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place, all well, and clothed with immortality as with a garment. (John xii. 25; 2 Cor. v. 4.)

PLI. The hearing of this is enough to ravish one's heart.[9] But are these things to be enjoyed? How shall we get to be sharers thereof?[10]

CHR. The Lord, the Governor of the country, hath recorded that in this book; the substance of which is, If we be truly willing to have it, he will bestow it upon us freely. (Isa. lv. 1, 2; John vi. 37; vii. 37; Rev. xxi. 6; xxii. 17.)

PLI. Well, my good companion, glad am I to hear of these things: come on, let us mend our pace.[11]

CHR. I cannot go so fast as I would, by reason of this burden that is on my back.[12]

Now, I saw in my dream, that just as they had ended this talk they

The Slough of Despond.

drew near to a very miry slough, that was in the midst of the plain; and they, being heedless, did both fall suddenly into the bog. The name of the slough was Despond. Here, therefore, they wallowed for a time, being grievously bedaubed with the dirt; and Christian, because of the burden that was on his back, began to sink in the mire.[13]

Pli. Then said Pliable, Ah! neighbour Christian, where are you now?

Chr. Truly, said Christian, I do not know.

It is not enough to be pliable.

Pli. At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And, with that, he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house: so away he went, and Christian saw him no more.

Christian in trouble seeks still to get further from his own house.

Wherefore Christian was left to tumble in the Slough of Despond alone: but still he endeavoured to struggle to that side of the slough that was still further from his own house, and next to the wicket-gate; the which he did, but could not get out, because of the burden that was upon his back: but I beheld in my dream, that a man came to him, whose name was Help, and asked him, What he did there?

Chr. Sir, said Christian, I was bid go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come; and as I was going thither I fell in here.

The Promises.

Help. But why did not you look for the steps?

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help lifts him up.

Help. Then said he, Give me thy hand: so he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way. (Psa. xl. 2.)

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the City of Destruction to yonder gate, is it that this plat is not mended, that poor travellers might go thither with more security? And he said unto me, This miry slough is such a place as cannot be mended; it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of Despond; for still, as the sinner is awakened about his lost condition, there ariseth in his soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

What makes the Slough of Despond.

CHRISTIAN AND PLIABLE IN THE SLOUGH OF DESPOND.

It is not the pleasure of the King that this place should remain so bad. (Isa. xxxv. 3, 4.) His labourers also have, by the direction of His Majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads, yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions, and they that can tell, say they are the best materials to make good ground of the place; if so be, it might have been mended, but it is the Slough of Despond still, and so will be when they have done what they can.

The promises of forgiveness and acceptance to life by faith in Christ.

True, there are, by the direction of the Lawgiver, certain good and substantial steps, placed even through the very midst of this slough; but at such time as this place doth much spew out its filth, as it doth against change of weather, these steps are hardly seen; or, if they be, men, through the dizziness of their heads, step beside, and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good when they are once got in at the gate. (1 Sam. xii. 23.)

Pliable got home and is visited of his neighbours.

His entertainment by them at his return.

Now, I saw in my dream, that by this time Pliable was got home to his house again, so that his neighbours came to visit him: and some of them called him wise man for coming back, and some called him fool for hazarding himself with Christian: others again did mock at his cowardliness; saying, Surely, since you began to venture, I would not have been so base to have given out for a few difficulties. So Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

Mr. Worldly Wiseman meets with Christian.

Now, as Christian was walking solitarily by himself, he espied one afar off, come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The gentleman's name that met him was Mr. Worldly Wiseman: he dwelt in the town of Carnal Policy, a very great town, and also hard-by from whence Christian came. This man, then, meeting with Christian, and having some inkling of him,—for Christian's setting forth from the City of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in some other

PLIABLE'S RETURN TO HIS OWN HOUSE.

places,—Mr. Worldly Wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

World. How now, good fellow, whither away after this burdened manner?[14]

Talk betwixt Mr. Worldly Wiseman and Christian.

Chr. A burdened manner, indeed, as ever, I think, poor creature had! And whereas you ask me, Whither away? I tell you, Sir, I am going to yonder wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

WORLD. Hast thou a wife and children?

CHR. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly; methinks I am as if I had none. (1 Cor. vii. 29.)

WORLD. Wilt thou hearken unto me if I give thee counsel?

CHR. If it be good, I will; for I stand in need of good counsel.

Mr. Worldly Wiseman's counsel to Christian.

WORLD. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then.

CHR. That is that which I seek for, even to be rid of this heavy burden; but get it off myself, I cannot; nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

WORLD. Who bid thee go this way to get rid of thy burden?

CHR. A man that appeared to me to be a very great and honourable person; his name, as I remember, is Evangelist.

Mr. Worldly Wiseman condemneth Evangelist's counsel.

WORLD. I beshrew him for his counsel! there is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive already; for I see the dirt of the Slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou; thou art like to meet with, in the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

The frame of the heart of a young Christian.

CHR. Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned; nay, methinks, I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

WORLD. How camest thou by the burden at first?

CHR. By reading this book in my hand.

WORLD. I thought so; and it is happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, as thine, I perceive, has done thee, but they run them upon desperate ventures to obtain they know not what.

Worldly Wiseman does not like that men should be serious in reading the Bible.

CHR. I know what I would obtain; it is ease for my heavy burden.[15]

WORLD. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since, hadst thou but patience to hear me, I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into; yea, and the remedy is at hand. Besides, I will add, that, instead of those dangers, thou shalt meet with much safety, friendship, and content.

Whether Mr. Worldly Wiseman prefers morality before the strait gate.

CHR. Pray, Sir, open this secret to me.

WORLD. Why, in yonder village—the village is named Morality—there dwells a gentleman whose name is Legality, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine are from their shoulders: yea, to my knowledge, he hath done a great deal of good this way; ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place, and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself; there, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, as, indeed, I would not wish thee, thou mayest send for thy wife and children to thee to this village, where there are houses now stand empty, one of which thou mayest have at reasonable rates; provision is there also cheap and good; and that which will make

MR. WORLDLY WISEMAN.

thy life the more happy is, to be sure, there thou shalt live by honest neighbours, in credit and good fashion.[16]

Now was Christian somewhat at a stand; but presently he concluded, if this be true, which this gentleman hath said, my wisest course is to take his advice; and with that he thus further spoke.

Christian snared by Mr. Worldly Wiseman's words.

CHR. Sir, which is my way to this honest man's house?

WORLD. Do you see yonder hill?

Mount Sinai.

CHR. Yes, very well

WORLD. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Mr. Legality's house for help; but, behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the wayside did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still, and wotted[17] not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned. (Ex. xix. 16, 18.)[18] Here, therefore, he sweat and did quake for fear. (Heb. xii. 21.)

Christian afraid that Mount Sinai would fall on his head.

[*When Christians unto carnal men give ear,*
Out of their way they go, and pay for 't dear;
For Master Worldly Wiseman can but show
A saint the way to bondage and to woe.]

And now he began to be sorry that he had taken Mr. Worldly-Wiseman's counsel. And with that he saw Evangelist coming to meet him; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

Evangelist findeth Christian under Mount Sinai, and looketh severely upon him.

EVAN. What dost thou here, Christian? said he: at which words Christian knew not what to answer; wherefore at present he stood speechless before him. Then said Evangelist further, Art not thou the man that I found crying without the walls of the City of Destruction?

Evangelist reasons afresh with Christian.

CHR. Yes, dear Sir, I am the man.

EVAN. Did not I direct thee the way to the little wicket-gate?

CHR. Yes, dear Sir, said Christian.

EVAN. How is it, then, that thou art so quickly turned aside? for thou art now out of the way.

CHR. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

EVAN. What was he?

CHR. He looked like a gentleman,[19] and talked much to me, and got me at last to yield; so I came hither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

EVAN. What said that gentleman to you?

CHR. Why he asked me whither I was going? And I told him.

EVAN. And what said he then?

CHR. He asked me if I had a family? And I told him. But, said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

EVAN. And what said he then?

CHR. He bid me with speed get rid of my burden; and I told him it was ease that I sought. And, said I, I am therefore going to yonder gate, to receive further direction how I may get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens; so I believed him, and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear (as I said) of danger: but I now know not what to do.

EVAN. Then, said Evangelist, stand still a little, that I may show thee the words of God. So he stood trembling. Then said Evangelist, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven." (Heb. xii. 25.) He said, moreover, "Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him." (Heb. x. 38.) He also did thus apply them: Thou art the man that art running into this misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.[20]

Evangelist convinces Christian of his error.

Then Christian fell down at his foot as dead, crying, "Woe is me, for I am undone!" At the sight of which, Evangelist caught him by the right hand, saying, "All manner of sin and blasphemies shall be forgiven unto men" (Matt. xii. 31, Mark iii. 28); "Be not faithless, but believing." (John xx. 27.) Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee.—The man that met thee is one Worldly Wiseman, and rightly is he so called; partly, because he savoureth only the doctrine of this world (1 John iv. 5); (therefore he always goes to the town of Morality to church): and partly because he loveth that doctrine best, for it saveth him best from the cross. (Gal. vi. 12.) And because he is of this carnal temper, therefore he seeketh to prevent my ways, though right. Now there are three things in this man's counsel, that thou must utterly abhor.

Mr. Worldly Wiseman described by Evangelist.

Evangelist discovers the deceit of Mr. Worldly Wiseman.

1. His turning thee out of the way. 2. His labouring to render the cross odious to thee. And, 3. His setting thy feet in that way that leadeth unto the administration of death.

First, Thou must abhor his turning thee out of the way; and thine own consenting thereto: because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman. The Lord says, "Strive to enter in at the strait gate" (Luke xiii. 24), the gate to which I send thee; for "strait is the gate that leadeth unto life, and few there be that find it." (Matt. vii. 14.) From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

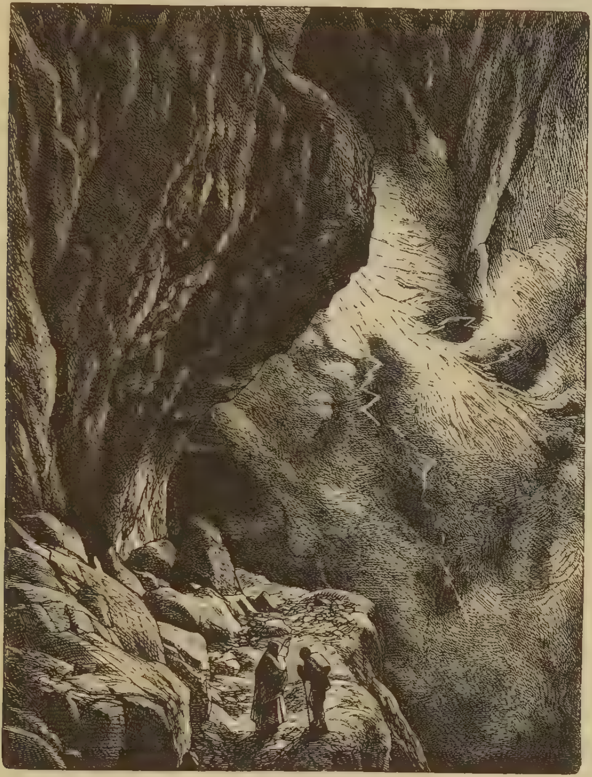
Secondly, Thou must abhor his labouring to render the cross odious unto thee; for thou art to prefer it "before the treasures in Egypt." (Heb. xi. 25, 26.) Besides, the King of Glory hath told thee, that he that "will save his life shall lose it." (Mark viii. 35; John xii. 25; Matt. x. 39.) And, "He that cometh after me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke xiv. 26.) I say, therefore, for man to labour to persuade thee, that that shall be thy death, without which, THE TRUTH hath said, thou canst not have eternal life; this doctrine thou must abhor.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

The bond-woman.

He to whom thou wast sent for ease, being by name Legality, is the son of the bond-woman which now is, and is in bondage with her children (Gal. iv. 21—27); and is, in a mystery, this mount Sinai, which thou hast feared will fall on thy head. Now, if she, with her children, are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden: therefore, Mr. Worldly Wiseman is an alien, and Mr. Legality is a cheat; and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said: and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced: "As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."[21] (Gal. iii. 10.)

Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. Worldly Wiseman; still calling himself a thousand fools for hearkening to his counsel: he also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follow:—



MOUNT SINAI.

CHR. Sir, what think you? Is there hope? May I now go back and go up to the wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel. But may my sin be forgiven?

Christian inquires if he may yet be happy.

EVAN. Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils: thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he has good-will for men; only, said he, take heed that thou turn not aside again, "lest thou perish from the way, when his wrath is kindled but a little." (Psa. ii. 12.) Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him God-speed. So he went on with haste, neither spake he to any man by the way; nor, if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left, to follow Mr. Worldly Wiseman's counsel. So, in process of time, Christian got up to the gate. Now over the gate there was written, "Knock, and it shall be opened unto you." (Matt. vii. 8.)

Evangelist comforts him.

He knocked, therefore, more than once or twice, saying—

"May I now enter here; Will he within
Open to sorry me, though I have been
An undeserving rebel? Then shall I
Not fail to sing his lasting praise on high."

At last there came a grave person to the gate, named Good-will, who asked who was there? and whence he came? and what he would have?[22]

CHR. Here is a poor burdened sinner. I come from the City of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would, therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in!

GOOD-WILL. I am willing with all my heart, said he; and with that he opened the gate.

The gate will be opened to broken-hearted sinners.

So when Christian was stepping in, the other gave him

CHRISTIAN KNOCKING AT THE GATE.

[*He that will enter in must first without*
Stand knocking at the Gate, nor need he doubt
That is a knocker but to enter in ;
For God can love him, and forgive his sin.]

a pull. Then said Christian, What means that? The other told him. A little distance from this gate, there is erected a strong castle, of which Beelzebub is the captain ; from thence, both

Satan envies those that enter the strait gate.

he and them that are with him shoot arrows at those that come up to this gate, if haply they may die before they can enter in.[23]

Christian entered the gate with joy and trembling.

Then said Christian, I rejoice and tremble. So when he was got in, the man of the gate asked him who directed him thither?

Chr. Evangelist bid me come hither, and knock (as I did); and he said that you, Sir, would tell me what I must do.

Good-will. An open door is set before thee, and no man can shut it.

Talk between Good-will and Christian.

Chr. Now I begin to reap the benefits of my hazards.

Good-will. But how is it that you came alone?

Chr. Because none of my neighbours saw their danger as I saw mine.

Good-will. Did any of them know of your coming?

Chr. Yes: my wife and children saw me at the first, and called after me to turn again; also, some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

Good-will. But did none of them follow you, to persuade you to go back?

Chr. Yes, both Obstinate and Pliable; but when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

Good-will. But why did he not come through?

A man may have company when he sets out for heaven, and yet go thither alone.

Chr. We, indeed, came both together, until we came at the Slough of Despond, into the which we also suddenly fell. And then was my neighbour, Pliable, discouraged, and would not adventure further. Wherefore, getting out again on that side next to his own house, he told me I should possess the brave country alone for him; so he went his way, and I came mine—he after Obstinate, and I to this gate.

Good-will. Then said Good-will, Alas, poor man! is the celestial glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?

CHR. Truly, said Christian, I have said the truth of Pliable, and if I should also say all the truth of myself, it will appear there is no betterment[24] betwixt him and myself. It is true, he went back to his own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr. Worldly Wiseman.

Christian accuseth himself before the man at the gate.

GOOD-WILL. Oh! did he light upon you? What! he would have had you a sought for ease at the hands of Mr. Legality. They are, both of them, a very cheat. But did you take his counsel?

CHR. Yes, as far as I durst; I went to find out Mr. Legality, until I thought that the mountain that stands by his house would have fallen upon my head; wherefore, there I was forced to stop.

GOOD-WILL. That mountain has been the death of many, and will be the death of many more; it is well you escaped being by it dashed in pieces.

CHR. Why, truly, I do not know what had become of me there, had not Evangelist happily met me again, as I was musing in the midst of my dumps; but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit, indeed, for death, by that mountain, than thus to stand talking with my Lord; but, oh, what a favour is this to me, that yet I am admitted entrance here!

GOOD-WILL. We make no objections against any, notwithstanding all that they have done before they came hither. They are "in no wise cast out" (John vi. 37); and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? THAT is the way thou must go; it was cast up by the patriarchs, prophets, Christ, and his apostles; and it is as straight as a rule can make it. This is the way thou must go.

Christian comforted again.

Christian directed yet on his way.

CHR. But, said Christian, are there no turnings or windings, by which a stranger may lose his way?

Christian afraid of losing his way.

GOOD-WILL. Yes, there are many ways butt down upon this, and they are crooked and wide. But thus thou mayest distinguish the right from the wrong, the right only being straight and narrow. (Matt. vii. 14.)

Christian weary of his burden.

Then I saw in my dream, that Christian asked him further if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

There is no deliverance from the guilt and burden of sin, but by the death and blood of Christ.

He told him, As to thy burden, be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back of itself.

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, That by that he was gone some distance from the gate, he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God-speed.

Christian comes to the house of the Interpreter.

Then he went on till he came to the house of the Interpreter, where he knocked over and over; at last one came to the door, and asked who was there.

CHR. Sir, here is a traveller, who was bid by an acquaintance of the good-man of this house to call here for my profit; I would therefore speak with the master of the house. So he called for the master of the house, who, after a little time, came to Christian, and asked him what he would have.

He is entertained.

CHR. Sir, said Christian, I am a man that am come from the City of Destruction, and am going to the Mount Zion; and I was told by the man that stands at the gate, at the head of this way, that if I called here, you would show me excellent things, such as would be a help to me in my journey.[25]

Illumination.

INTER. Then said the Interpreter, Come in; I will show that which will be profitable to thee. So he commanded his man to light the candle,[26] and bid Christian follow him: so he had him into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it. It had eyes lifted up to heaven, the best of books in his

Christian sees a grave picture.

GOD'S MINISTER.

hand, the law of truth was written upon his lips, the world was behind his back. It stood as if it pleaded with men, and a crown of gold did hang over his head.[27]

The fashion of the picture.

CHR. Then said Christian, What meaneth this?

INTER. The man whose picture this is, is one of a thousand; he can beget children (1 Cor. iv. 15), travail in birth with children (Gal. iv. 19), and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips, it is to show thee that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men; and whereas thou seest the world as cast behind him, and that a crown hangs over his head, that is to show thee that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going, hath authorized to be thy guide in all difficult places thou mayest meet with in the way; wherefore, take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

The meaning of the picture.

Why he showed him the picture first.

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which after he had reviewed a little while, the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, Bring hither the water, and sprinkle the room; the which, when she had done, it was swept and cleansed with pleasure.

CHR. Then said Christian, What means this?

INTER. The Interpreter answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel; the dust is his original sin and inward corruptions, that have defiled the whole man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it, is the Gospel. Now, whereas thou sawest, that so soon as the first began to sweep, the dust did so fly about that the room by him could not be cleansed, but that thou wast almost choked therewith; this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue. (Rom. vii. 6; 1 Cor. xv. 56; Rom. v. 20.)[28]

Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean through the faith of it, and consequently fit for the King of glory to inhabit. (John xv. 3; Eph. v. 26; Acts xv. 9; Rom. xvi. 25, 26; John xv. 13.)

He showed him Passion and Patience.

I saw, moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented; but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now; but Patience is willing to wait.

Passion will have all now. Patience is for waiting.

Passion has his desire,

And quickly lavishes all away.

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet, the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

CHR. Then said Christian to the Interpreter, Expound this matter more fully to me.

The matter expounded.

INTER. So he said, These two lads are figures: Passion, of the men of this world; and Patience, of the men of that which is to come; for as here thou seest, Passion will have all now this year, that is to say, in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them than are all the Divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world.

The worldly man for a bird in the hand.

PASSION AND PATIENCE.

Chr. Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts. First, because he stays for the best things. Second, and also because he will have the glory of his, when the other has nothing but rags.

Patience has the best wisdom.

Inter. Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last; for first must give place to last, because last must have his time to come; but last gives place to nothing; for there is not another to succeed. He, therefore, that hath his portion first, must needs have a time to spend it; but he that hath his portion last, must have it lastingly; therefore it is said of Dives, "Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." (Luke xvi. 25.)

Things that are first must give place; but things that are last are lasting.

Dives had his good things first.

CHR. Then I perceive it is not best to covet things that are now, but to wait for things to come.

INTER. You say the truth: "For the things which are seen *are* temporal; but the things which are not seen *are* eternal." (2 Cor. iv. 18.) But though this be so, yet since things present and our fleshly appetite are such near neighbours one to another; and again, because things to come, and carnal sense, are such strangers one to another; therefore it is that the first of these so suddenly fall into amity, and that distance is so continued between the second.

The first things are but temporal.

Then I saw in my dream that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the Devil; but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast, but secretly, into the fire.[29]

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart: by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still. (2 Cor. xii. 9.) And in that thou sawest that the man stood behind the wall to maintain the fire, that is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul.

THE MAN OF STOUT COUNTENANCE.

I saw also, that the Interpreter took him again by the hand, and led him into a pleasant place, where was builded a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted. He saw also upon the top thereof, certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him, and led him up towards the door of the palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book and his inkhorn before him, to take the name of him that should enter therein; he saw also, that in the doorway stood many men in armour to keep it, being resolved to do the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, "Set down my name, Sir:"[30] the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all (Acts xiv. 22), and pressed forward into the palace, at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying—

The valiant man.

"Come in, come in;
Eternal glory thou shalt win."

So he went in, and was clothed with such garments as they. Then Christian smiled and said, I think verily I know the meaning of this.[31]

Now, said Christian, let me go hence. Nay, stay, said the Interpreter, till I have showed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Despair like an iron cage.

Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian, What means this? At which the Interpreter bid him talk with the man.

Then said Christian to the man, What art thou? The man answered, I am what I was not once.

CHR. What wast thou once?

MAN. The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others; I once was, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither. (Luke viii. 13.)

CHR. Well, but what art thou now?

MAN. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out. Oh, now I cannot!

CHR. But how camest thou in this condition?

MAN. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me: I have so hardened my heart, that I cannot repent.

Then said Christian to the Interpreter, But is there no hope for such a man as this? Ask him, said the Interpreter. Nay, said Christian, pray, Sir, do you.

INTER. Then said the Interpreter, Is there no hope, but you must be kept in the iron cage of despair?

MAN. No, none at all.

INTER. Why, the Son of the Blessed is very pitiful.

MAN. I have crucified him to myself afresh (Heb. vi. 6); I have despised his person (Luke xix. 14); I have despised his righteousness; I have "counted his blood an unholy thing;" I have "done despite to the Spirit of Grace." (Heb. x. 28, 29.) Therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgment and fiery indignation, which shall devour me as an adversary.[32]

INTER. For what did you bring yourself into this condition?

MAN. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight; but now every one of those things also bite me, and gnaw me like a burning worm.

Inter. But canst thou not now repent and turn?

Man. God hath denied me repentance. His Word gives me no encouragement to believe; yea, himself hath shut me up in this iron cage; nor can all the men in the world let me out. O eternity; eternity! how shall I grapple with the misery that I must meet with in eternity!

THE MAN IN THE CAGE.

Inter. Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well, said Christian, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery! Sir, is it not time for me to go on my way now?[33]

Inter. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said Christian, Why doth this man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing. So he began and said, This night, as I was in my sleep, I dreamed, and behold the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony; so I looked up in my dream, and saw the clouds rack at an unusual rate, upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven; they were all in flaming fire: also the heavens were in a burning flame. I heard then a voice saying, "Arise, ye dead, and come to judgment;" and with that the rocks rent, the graves opened, and the dead that were therein came forth. Some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains. (1 Cor. xv. 52; 1 Thes. iv. 16; Jude 14; John v. 28, 29; 2 Thes. i. 7, 8; Rev. xx. 11—14; Is. xxvi. 21; Micah vii. 16, 17; Ps. xcv. 1—3; Dan. vii. 10.) Then I saw the man that sat upon the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame which issued out and came from before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. (Mal. iii. 2, 3; Dan. vii. 9, 10.) I heard it also proclaimed to them that attended on the man that sat on the cloud, "Gather together the tares, the chaff, and stubble, and cast them into the burning lake." (Matt. iii. 12; xiii. 30; Mal. iv. 1.) And with that, the bottomless pit opened, just whereabout I stood; out of the mouth of which there came, in an abundant manner, smoke and coals of fire, with hideous noises. It was also said to the same persons, "Gather my wheat into the garner." (Luke iii. 17.) And with that I saw many catched up and carried away into the clouds, but I was left behind. (1 Thes. iv. 16, 17.) I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me: my sins also came into my mind; and my conscience did accuse me on every side. (Rom. ii. 14, 15.) Upon this I awaked from my sleep.

THE MAN'S DREAM.

CHR. But what was it that made you so afraid of this sight?

MAN. Why, I thought that the day of judgment was come, and that I was not ready for it: but this frighted me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood. My conscience, too, afflicted me; and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.[34]

Then said the Interpreter to Christian, Hast thou considered all these things?

Chr. Yes, and they put me in hope and fear.

Inter. Well, keep all things so in thy mind that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the City. So Christian went on his way, saying—

> "Here I have seen things rare and profitable;
> Things pleasant, dreadful, things to make me stable
> In what I have begun to take in hand;
> Then let me think on them, and understand
> Wherefore they showed me were, and let me be
> Thankful, O good Interpreter, to thee."

Now I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. (Is. xxvi. 1.) Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back.[35]

He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.[36]

When God releases us of our guilt and burden we are as those that leap for joy.

Then was Christian glad and lightsome, and said, with a merry heart, "He hath given me rest by his sorrow, and life by his death." Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. (Zech. xii. 10.)[37] Now, as he stood looking and weeping,

CHRISTIAN'S BURDEN FALLS OFF.

behold three Shining Ones came to him and saluted him with "Peace be to thee." So the first said to him, "Thy sins be forgiven thee" (Mark ii. 5); the second stripped him of his rags, and clothed him "with change of raiment" (Zech. iii. 4); the third also[38] set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the Celestial Gate. (Eph. i. 13.) So they went their way.[39]

Then Christian gave three leaps for joy, and went on singing—

A Christian can sing though alone, when God doth give him the joy of his heart.

"Thus far I did come laden with my sin;
Nor could aught ease the grief that I was in
Till I came hither: What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest cross! blest sepulchre! blest rather be
The man that there was put to shame for me!"

Simple, Sloth, and Presumption.

I saw then in my dream, that he went on thus, even until he came at a bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.

[*Who's this? the Pilgrim. How! 'tis very true,*
Old things are past away, all's become new.
Strange! he's another man, upon my word,
They be fine feathers that make a fine bird.]

Christian then seeing them lie in this case went to them, if peradventure he might awake them, and cried, You are like them that sleep on the top of a mast, for the Dead Sea is under you—a gulf that hath no bottom. (Prov. xxiii. 34.) Awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that "goeth about like a roaring lion" comes by, you will certainly become a prey to his teeth. (1 Pet. v. 8.) With that they looked upon him, and began to reply in this sort: Simple said, "I see no danger;" Sloth said, "Yet a little more sleep;" and Presumption said, "Every fat must stand upon its own bottom; what is the answer else that I should give thee?" And so they lay down to sleep again, and Christian went on his way.

There is no persuasion will do, if God openeth not the eyes.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both

THE THREE SHINING ONES.

by awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

Christian talked with them.

CHR. Gentlemen, whence came you, and whither go you?

FORM. and HYP. We were born in the land of Vain-glory, and are going for praise to Mount Zion.

CHR. Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written, that he that cometh not in by the door, "but climbeth up some other way, the same is a thief and a robber?" (John x. 1.)

FORM. and HYP. They said, That to go to the gate for entrance was, by all their countrymen, counted too far about; and that, therefore, their usual way was to make a short cut of it, and to climb over the wall, as they had done.

CHR. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

FORM. and HYP. They told him, that, as for that, he needed not to trouble his head thereabout; for what they did they had custom for; and could produce, if need were, testimony that would witness it for more than a thousand years.

They that come into the way, but not by the door, think that they can say something in vindication of their own practice.

CHR. But, said Christian, will your practice stand a trial at law?

FORM. and HYP. They told him, That custom, it being of so long a standing as above a thousand years, would, doubtless, now be admitted as a thing legal by any impartial judge; and beside, said they, if we get into the way, what's matter which way we get in? if we are in, we are in; thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way, that came tumbling over the wall; wherein, now, is thy condition better than ours?

CHR. I walk by the rule of my Master; you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore, I doubt you will not be found true men at the end of the way. You come in by yourselves, without his direction; and shall go out by yourselves, without his mercy.[40]

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told Christian, that as to laws and ordinances, they doubted not but they should as conscientiously do them as he; therefore, said they, we see not wherein thou differest from us but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbours, to hide the shame of thy nakedness.

Christian has got his Lord's coat on his back, and is comforted therewith; he is comforted, also, with his mark and his roll.

CHR. By laws and ordinances you will not be saved, since you came not in by the door. (Gal. ii. 16.) And as for this coat that is on my back, it was given me by the lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me; for I had nothing but rags before. And besides, thus I comfort myself as I go: Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back—a coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which, perhaps, you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll, sealed, to comfort me by reading as I go on the way; I was also bid to give it in at the Celestial Gate, in token of my certain going in after it; all which things, I doubt, you want, and want them because you came not in at the gate.

Christian has talk with himself.

To these things they gave him no answer; only they looked upon each other and laughed. Then I saw that they went on all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably; also he would be often reading in the roll that one of the Shining Ones gave him, by which he was refreshed.

FORMALIST.

I beheld, then, that they all went on till they came to the foot of the Hill Difficulty; at the bottom of which was a spring. There were

HYPOCRISY.

also in the same place two other ways besides that which came straight from the gate; one turned to the left hand, and the other to the right, He comes to the Hill Difficulty.

at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the side of the hill is called Difficulty. Christian now went to the spring, and drank thereof, to refresh himself (Isa. xlix. 10), and then began to go up the hill, saying—

"The hill, though high, I covet to ascend,
The difficulty will not me offend;
For I perceive the way to life lies here.
Come, pluck up heart, let 's neither faint nor fear;
Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe."

The danger of turning out of the way.

The other two also came to the foot of the hill; but when they saw that the hill was steep and high, and that there were two other ways to go; and supposing also that these two ways might meet again, with that up which Christian went, on the other side of the hill; therefore they were resolved to go in those ways. Now the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood, and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.[41]

[*Shall they who wrong begin yet rightly end?*
Shall they at all have safety for their friend?
No, no; in headstrong manner they set out,
And headlong will they fall at last no doubt.]

A ward of grace.

I looked, then, after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now, about the midway to the top of the hill was a pleasant arbour, made by the Lord of the hill for the refreshing of weary travellers; thither, therefore, Christian got, where also he sat down to rest him. Then he pulled his roll out of his bosom and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself awhile, he at last fell into a slumber, and

CHRISTIAN CLIMBING THE HILL OF DIFFICULTY.

thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his roll fell out of his hand. Now, as he was sleeping, there came one to him, and awaked him, saying, "Go to the ant, thou sluggard; consider her ways, and be wise." (Prov. vi. 6.) And with that Christian started up, and sped him on his way, and went apace, till he came to the top of the hill.

He that sleeps is a loser.

Christian meets with Mistrust and Timorous.

Now, when he was got up to the top of the hill, there came two men running to meet him amain; the name of the one was Timorous, and of the other, Mistrust; to whom Christian said, Sirs, what's the matter? You run the wrong way. Timorous answered, that they were going to the City of Zion, and had got up that difficult place; but, said he, the further we go, the more danger we meet with; wherefore we turned, and are going back again.[42]

Yes, said Mistrust, for just before us lie a couple of lions in the way, whether sleeping or waking we know not, and we could not think, if we came within reach, but they would presently pull us in pieces.

Christian shakes off fear.

Christian missed his roll wherein he used to take comfort.

He is perplexed for his roll.

Christian bewails his foolish sleeping.

CHR. Then said Christian, You make me afraid, but whither shall I fly to be safe? If I go back to mine own country, *that* is prepared for fire and brimstone, and I shall certainly perish there. If I can get to the Celestial City, I am sure to be in safety there. I must venture. To go back is nothing but death; to go forward is fear of death, and life everlasting beyond it. I will yet go forward.[43] So Mistrust and Timorous ran down the hill, and Christian went on his way. But, thinking again of what he had heard from the men, he felt in his bosom for his roll, that he might read therein, and be comforted; but he felt, and found it not. Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the Celestial City. Here, therefore, he began to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the arbour that is on the side of the hill; and, falling down upon his knees, he asked God's forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart! Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus, therefore, he went back, carefully looking on this side and on that, all the way as he went, if happily he might find his roll, that had been his comfort so many times in his journey. He went thus, till he came again within sight of the arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind. (Rev. ii. 5. 1 Thes. v. 7, 8.) Thus, therefore, he now went on bewailing his sinful sleep, saying, "O wretched man that I am!" that I should sleep in the day-time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims![44]

TIMOROUS AND MISTRUST.

How many steps have I took in vain! Thus it happened to Israel, for their sin; they were sent back again by the way of the Red Sea; and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once; yea, now also I am like to be benighted, for the day is almost spent. Oh, that I had not slept!

Christian findeth his roll where he lost it.

Now, by this time he was come to the arbour again, where for a while he sat down and wept; but at last, as Christian would have it, looking sorrowfully down under the settle, there he espied his roll; the which he, with trembling and haste, catched up, and put it into his bosom. But who can tell how joyful this man was when he had gotten his roll again! for this roll was the assurance of his life and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But oh, how nimbly now did he go up the rest of the hill! Yet, before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself. O thou sinful sleep: how, for thy sake, am I like to be benighted in my journey! I must walk without the sun; darkness must cover the path of my feet; and I must hear the noise of the doleful creatures, because of my sinful sleep. (1 Thes. v. 6, 7.) Now also he remembered the story that Mistrust and Timorous told him of, how they were frighted with the sight of the lions. Then said Christian to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? How should I escape being by them torn in pieces? Thus he went on his way. But while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful; and it stood just by the highway side.

So I saw in my dream that he made haste and went forward, that if possible he might get lodging there. Now, before he had gone far, he entered into a very narrow passage, which was about a furlong off of the porter's lodge; and looking very narrowly before him as he went, he espied two lions in the way.[45] Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt as if he would go back, cried unto him, saying, Is thy strength so small? (Mark xiii. 34—37.) Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that had none. Keep in the midst of the path, and no hurt shall come unto thee.

[*Difficulty is behind, Fear is before,*
Though he's got on the hill, the lions roar;
A Christian man is never long at ease,
When one fright's gone, another doth him seize.]

Then I saw that he went on, trembling for fear of the lions, but taking good heed to the directions of the porter; he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the porter was. Then said Christian to the porter, Sir, what house is this? And may I lodge here to-night? The porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The porter also asked whence he was, and whither he was going.

CHR. I am come from the City of Destruction, and am going to Mount Zion; but because the sun is now set, I desire, if I may, to lodge here to-night.

POR. What is your name?

CHR. My name is now Christian, but my name at the first was Graceless; I came of the race of Japhet, whom God will persuade to dwell in the tents of Shem. (Gen. ix. 27.)

POR. But how doth it happen that you come so late? The sun is set.

CHR. I had been here sooner, but that, "wretched man that I am!" I slept in the arbour that stands on the hill-side; nay, I had, notwithstanding that, been here much sooner, but that, in my sleep, I lost my evidence, and came without it to the brow of the hill; and then feeling for it, and finding it not, I was forced, with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

POR. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you in to the rest of the family, according to the rules of the house. So Watchful, the porter, rang a bell, at the sound of which came out at the door of the house, a grave and beautiful damsel, named Discretion, and asked why she was called.

The porter answered, This man is in a journey from the City of Destruction to Mount Zion, but being weary and benighted, he asked me if he might lodge here to-night; so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also how he got into the way; and he told her. Then she asked him what he had seen and met with in the way; and he told her. And last she asked his name; so he said, It is Christian, and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill, for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and after a little pause, she said, I will call forth two or three more of the family. So she ran to the door, and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into the family; and many of them, meeting him at the threshold of the house, said, "Come in, thou blessed of the Lord; this house was built by the Lord of the hill, on purpose to entertain such pilgrims in."[46] Then he bowed his head, and followed them into the house. So when he was come in and sat down, they gave him something to drink, and consented together, that until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time; and they appointed Piety, and Prudence, and Charity to discourse with him; and thus they began:

PIETY. Come, good Christian, since we have been so loving to you,

CHRISTIAN AT THE DOOR OF PALACE BEAUTIFUL.

to receive you in our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage

Piety discourses him.

CHR. With a very good will, and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a pilgrim's life?

How Christian was driven out of his own country.

Chr. I was driven out of my native country, by a dreadful sound that was in mine ears: to wit, that unavoidable destruction did attend me, if I abode in that place where I was.

Piety. But how did it happen that you came out of your country this way?

How he got into the way to Zion.

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

Piety. But did you not come by the house of the Interpreter?

A rehearsal of what he saw in the way.

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things: to wit, how Christ, in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the day of judgment was come.

Piety. Why, did you hear him tell his dream?

Chr. Yes, and a dreadful one it was. I thought it made my heart ache as he was telling of it; but yet I am glad I heard it.

Piety. Was that all that you saw at the house of the Interpreter?

Chr. No; he took me and had me where he showed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man and cut his way through the armed men that stood in the door to keep him out, and how he was bid to come in, and win eternal glory. Methought those things did ravish my heart! I would have stayed at that good man's house a twelvemonth, but that I knew I had further to go.

Piety. And what saw you else in the way?

Chr. Saw! why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon the tree; and the very sight of him made my burden fall off my back (for I groaned under a very heavy burden), but then it fell down from off me. It was a strange thing to me, for I never saw such a thing before; yea, and while I stood looking up, for then I could not forbear looking, three Shining Ones came to me. One of them testified that my sins were forgiven me; another stripped me of my rags, and gave me this broidered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll. (And with that he plucked it out of his bosom.)

PIETY. But you saw more than this, did you not?

CHR. The things that I have told you were the best; yet some other matters I saw, as, namely: I saw three men, Simple, Sloth, and Presumption, lie asleep a little out of the way, as I came, with irons upon their heels; but do you think I could awake them? I also saw Formality and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion, but they were quickly lost, even as I myself did tell them; but they would not believe. But above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths; and truly, if it had not been for the good man, the porter that stands at the gate, I do not know but that after all I might have gone back again; but now, I thank God I am here, and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

Prudence discourses him.

PRUD. Do you not think sometimes of the country from whence you came?

Christian's thoughts of his native country.

CHR. Yes, but with much shame and detestation: "truly, if I had been mindful of that *country* from whence I came out, I might have had an opportunity to have returned; but now I desire a better *country*, that is, an heavenly." (Heb. xi. 15, 16.)

PRUD. Do you not yet bear away with you some of the things that then you were conversant withal?

Christian distasted with carnal cogitations.

CHR. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted; but now all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be doing of that which is best, that which is worst is with me. (Rom. vii.)

Christian's choice.

PRUD. Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?

Christian's golden hours.

CHR. Yes, but that is seldom; but they are to me golden hours in which such things happen to me.

PRUD. Can you remember by what means you find your annoyances, at times, as if they were vanquished?

How Christian gets power against his corruptions.

CHR. Yes, when I think what I saw at the cross, that will do it; and when I look upon my broidered coat, that will do it; also when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

PRUD. And what is it that makes you so desirous to go to Mount Zion?

Why Christian would be at Mount Zion.

CHR. Why, there I hope to see him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me; there, they say, there is no death; and there I shall dwell with such company as I like best. (Is. xxv. 8; Rev. xxi. 4.) For, to tell you truth, I love him, because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, "Holy, Holy, Holy!"

Charity discourses him.

Then said Charity to Christian, Have you a family? Are you a married man?

CHR. I have a wife and four small children.[47]

CHAR. And why did you not bring them along with you?

CHR. Then Christian wept, and said, Oh, how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.

Christian's love to his wife and children.

CHAR. But you should have talked to them, and have endeavoured to have shown them the danger of being behind.

CHR. So I did; and told them also what God had shown to me of the destruction of our city; "but I seemed to them as one that mocked," and they believed me not. (Gen. xix. 14.)

CHAR. And did you pray to God that he would bless your counsel to them?

CHR. Yes, and that with much affection: for you must think that my wife and poor children were very dear unto me.

CHAR. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.

CHR. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

Christian's fears of perishing might be read in his very countenance.

CHAR. But what could they say for themselves, why they came not?

CHR. Why, my wife was afraid of losing this world, and my children were given to the foolish delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone.

The cause why his wife and children did not go with him.

CHAR. But did you not, with your vain life, damp all that you by words used by way of persuasion to bring them away with you?

CHR. Indeed, I cannot commend my life; for I am conscious to myself of many failings therein: I know also, that a man by his conversation may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage.[48] Yea, for this very thing they would tell me I was too

Christian's good conversation before his wife and children.

precise, and that I denied myself of things, for their sakes, in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

Christian clear of their blood if they perish.

CHAR. Indeed Cain hated his brother, "because his own works were evil, and his brother's righteous" (1 John iii. 12); and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good, and "thou hast delivered thy soul from their blood." (Ezek. iii. 19.)

What Christian had to his supper.

Their talk at supper time.

Now I saw in my dream, that thus they sat talking together until supper was ready.[49] So when they had made ready, they sat down to meat. Now the table was furnished "with fat things, and with wine that was well refined:" and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, and wherefore he did what he did, and why he had builded that house. And by what they said, I perceived that he had been a great warrior, and had fought with and slain "him that had the power of death," but not without great danger to himself, which made me love him the more. (Heb. ii. 14, 15.)

For, as they said, and as I believe (said Christian), he did it with the loss of much blood; but that which put glory of grace into all he did, was, that he did it out of pure love to his country. And besides, there were some of them of the household that said they had been and spoke with him since he did die on the cross; and they have attested that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

Christ makes princes of beggars.

They, moreover, gave an instance of what they affirmed, and that was, he had stripped himself of his glory, that he might do this for the poor; and that they heard him say and affirm, "that he would not dwell in the mountain of Zion alone." They said, moreover, that he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill. (1 Sam. ii. 8; Ps. cxiii. 7.)

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest: the Pilgrim they laid in a large upper chamber, whose window opened toward the sun-rising: the name of the chamber was Peace;[50] where he slept till break of day, and then he awoke and sang—[51]

Christian's bed-chamber.

"Where am I now? Is this the love and care
Of Jesus for the men that pilgrims are?
Thus to provide! that I should be forgiven!
And dwell already the next door to heaven!"

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had shown him the rarities of that place. And first they had him into the study, where they showed him records of the greatest antiquity; in which, as I remember my dream, they showed him first the pedigree of the Lord of the hill, that he was the son of the Ancient of Days, and came by that eternal generation. Here also was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations, that could neither by length of days, nor decays of nature, be dissolved.

Christian had into the study, and what he saw there.

Then they read to him some of the worthy acts that some of his servants had done: as, how they had "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." (Heb. xi. 33, 34.)

They then read again, in another part of the records of the house, where it was showed how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view; as of things both ancient and modern; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

CHRISTIAN INSTRUCTED AT PALACE BEAUTIFUL.

Christian had into the armoury.

The next day they took him and had him into the armoury, where they showed him all manner of furniture, which their Lord had provided for pilgrims, as sword, shield, helmet, breastplate, *all-prayer*, and shoes that would not wear out.[52] And there was here enough of this to harness out as many men for the service of their Lord as there be stars in the heaven for multitude.[53]

They also showed him some of the engines with which some of his servants had done wonderful things. They showed him Moses' rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Samson did such mighty feats. They showed him, moreover, the sling and stone with which David slew Goliath of Gath; and the sword, also, with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They showed him, besides, many excellent things, with which Christian was much delighted. This done, they went to their rest again.[54]

Christian is made to see ancient things.

Then I saw in my dream, that on the morrow he got up to go forward; but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains, which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and stayed. When the morning was up, they had him to the top of the house, and bid him look south; so he did: and behold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. (Isa. xxxiii. 16, 17.) Then he asked the name of the country. They said it was Immanuel's Land; and it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there from thence, said they, thou mayest see to the gate of the Celestial City, as the shepherds that live there will make appear.

Christian showed the Delectable Mountains.

Now he bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armoury. So they did; and when they came there, they harnessed him from head to foot with what was of proof, lest, perhaps, he should meet with assaults in the way. He being, therefore,

Christian sets forward.

Christian sent away armed.

thus accoutred, walketh out with his friends to the gate, and there he asked the Porter if he saw any pilgrims pass by. Then the porter answered, Yes.

Chr. Pray, did you know him? said he.

Por. I asked him his name, and he told me it was Faithful.

Chr. Oh, said Christian, I know him; he is my townsman, my near neighbour; he comes from the place where I was born. How far do you think he may be before?

Por. He has got by this time below the hill.

How Christian and the Porter greet at parting.

Chr. Well, said Christian, good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast showed to me.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, As it was difficult coming up, so, so far as I can see, it is dangerous going down. Yes, said Prudence, so it is, for it is a hard matter for a man to go down into the Valley of Humiliation, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill. So he began to go down, but very warily; yet he caught a slip or two.[55]

The Valley of Humiliation.

Then I saw in my dream that these good companions, when Christian was gone to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.

But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way before he espied a foul fiend coming over the field to meet him; his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again that he had no armour for his back; and therefore thought that to turn the back to him might give him the greater advantage with ease to pierce him with his darts. Therefore

Christian no armour for his back.

he resolved to venture and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

Christian's resolution at the approach of Apollyon.

So he went on, and Apollyon met him. Now the monster was hideous to behold; he was clothed with scales, like a fish (and they are his pride), he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion.[56] When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question him.

CHRISTIAN GOES DOWN INTO THE VALLEY OF HUMILIATION.

APOL. Whence come you? and whither are you bound?

CHR. I am come from the City of Destruction, which is the place of all evil, and am going to the City of Zion.

Discourse betwixt Christian and Apollyon.

APOL. By this I perceive thou art one of my subjects, for all that country is mine, and I am the prince and god of it. How is it, then, that thou hast run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now, at one blow, to the ground.

CHR. I was born, indeed, in your dominions, but your service was hard, and your wages such as a man could not live on, "for the wages of sin *is* death" (Rom. iv. 23); therefore, when I was come to years, I did as other considerate persons do, look out, if, perhaps, I might mend myself.

Apollyon's flattery.

APOL. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee; but since thou complainest of thy service and wages, be content to go back: what our country will afford, I do here promise to give thee.

CHR. But I have let myself to another, even the King of princes; and how can I, with fairness, go back with thee?

Apollyon undervalues Christ's service.

APOL. Thou hast done in this, according to the proverb, "Changed a bad for a worse;" but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well.

CHR. I have given him my faith, and sworn my allegiance to him; how, then, can I go back from this, and not be hanged as a traitor?

Apollyon pretends to be merciful.

APOL. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again and go back.

CHR. What I promised thee was in my nonage; and, besides, I count the Prince under whose banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee; and, besides, O thou destroying Apollyon! to speak truth, I like his service, his wages, his servants, his government, his company and country, better than thine; and, therefore, leave off to persuade me further; I am his servant and I will follow him.

Apollyon pleads the grievous ends of Christians, to dissuade Christian from persisting in his way.

Apol. Consider, again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that, for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths; and, besides, thou countest his service better than mine, whereas he never came yet from the place where he is to deliver any that served him out of their hands; but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them; and so I will deliver thee.

Chr. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account; for, for present deliverance, they do not much expect it, for they stay for their glory, and then they shall have it, when their Prince comes in his and the glory of the angels.

Apol. Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?

Chr. Wherein, O Apollyon! have I been unfaithful to him?

Apollyon pleads Christian's infirmities against him.

Apol. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond; thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed till thy Prince had taken it off; thou didst sinfully sleep and lose thy choice thing; thou wast, also, almost persuaded to go back, at the sight of the lions; and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all thou sayest or doest.

Chr. All this is true, and much more which thou hast left out; but the Prince whom I serve and honour is merciful, and ready to forgive;

but, besides, these infirmities possessed me in thy country, for there I sucked them in; and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.[57]

Apollyon in a rage falls upon Christian.

APOL. Then Apollyon broke out in a grievous rage, saying, I am an enemy to this Prince; I hate his person, his laws, and people; I am come out on purpose to withstand thee.

CHR. Apollyon, beware what you do; for I am in the king's highway, the way of holiness; therefore take heed to yourself.

APOL. Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter; prepare thyself to die; for I swear by my infernal den, that thou shalt go no further; here will I spill thy soul.

And with that he threw a flaming dart at his breast;[58] but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Christian wounded in his understanding, faith, and conversation.

Then did Christian draw, for he saw it was time to bestir him: and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back; Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent; for you must know that Christian, by reason of his wounds, must needs grow weaker and weaker.

Apollyon casteth down to the ground the Christian.

Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now. And with that he had almost pressed him to death, so that Christian began to despair of life:[59] but as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good man, Christian nimbly stretched out his hand for his sword, and caught it, saying,

CHRISTIAN DEFEATS APOLLYON.

"Rejoice not against me, O mine enemy; when I fall I shall arise" (Micah vii. 8); and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again saying, "Nay, in all these things we are more than conquerors through him that loved us." (Rom. viii. 37.) And with that Apollyon spread forth

Christian's victory over Apollyon.

his dragon's wings, and sped him away, that Christian for a season saw him no more. (James iv. 7.)

A brief relation of the combat by the spectator.

In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight—he spake like a dragon; and, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then, indeed, he did smile, and look upward; but it was the dreadfullest sight that ever I saw.[60]

A more unequal match can hardly be,—
Christian must fight an Angel; but you see,
The valiant man, by handling Sword and Shield,
Doth make him, tho' a Dragon, quit the field.

Christian gives God thanks for deliverance.

So when the battle was over, Christian said, "I will here give thanks to him that delivered me out of the mouth of the lion, to him that did help me against Apollyon." And so he did, saying—

Great Beelzebub, the captain of this fiend,
Design'd my ruin; therefore to this end
He sent him harness'd out: and he with rage
That hellish was, did fiercely me engage.
But blessed Michael helped me, and I,
By dint of sword, did quickly make him fly.
Therefore to him let me give lasting praise,
And thank and bless his holy name always.

Christian goes on his journey with his sword drawn in his hand.

Then there came to him a hand, with some of the leaves of the tree of life, the which Christian took, and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before; so, being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through this valley.

The Valley of the Shadow of Death.

Now, at the end of this valley was another, called the Valley of the Shadow of Death, and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now, this valley is a very solitary place. The prophet Jeremiah thus describes it: "A wilderness, a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man" (but a Christian) "passed through, and where no man dwelt." (Jer. ii. 6.)

CHRISTIAN RETURNS THANKS FOR VICTORY.

Now here Christian was worse put to it than in his fight with Apollyon: as by the sequel you shall see.

The children of the spies go back.

I saw then in my dream, that when Christian was got to the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land (Num. xiii.), making haste to go back; to whom Christian spake as follows:—

Chr. Whither are you going?

Men. They said, Back! back! and we would have you to do so too, if either life or peace is prized by you.

Chr. Why, what's the matter? said Christian.

Men. Matter, said they; we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little further, we had not been here to bring the news to thee.

Chr. But what have you met with? said Christian.

Men. Why, we were almost in the Valley of the Shadow of Death; but that, by good hap, we looked before us, and saw the danger before we came to it. (Ps. xliv. 19; cvii. 10.)

Chr. But what have you seen? said Christian.

Men. Seen! Why, the Valley itself, which is as dark as pitch; we also saw there the hobgoblins, satyrs, and dragons of the pit; we heard also in that Valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons; and over that Valley hangs the discouraging clouds of confusion. Death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order. (Job iii. 5; x. 26.)

Chr. Then, said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven. (Jer. ii. 6.)

Men. Be it thy way; we will not choose it for ours. So they parted, and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream so far as this valley reached, there was on the right hand a very deep ditch; that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. (Ps. lxix. 14, 15.)[61] Again, behold, on the left hand, there

THE VALLEY OF THE SHADOW OF DEATH.

[*Poor man! where art thou now? thy day is night.*
Good man, be not cast down, thou yet art right,
Thy way to Heaven lies by the gates of Hell;
Cheer up, hold out, with thee it shall go well.]

was a very dangerous quag, into which, if even a good man falls, he can find no bottom for his foot to stand on. Into that quag king David once did fall, and had no doubt therein been smothered, had not HE that is able plucked him out.

The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought, in the dark, to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for, besides the dangers mentioned above, the pathway was here so dark, that ofttimes, when he lift up his foot to set forward, he knew not where or upon what he should set it next.

About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the way-side. Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for Christian's sword, as did Apollyon before), that he was forced to put up his sword, and betake himself to another weapon, called All-prayer. (Eph. vi. 18.) So he cried in my hearing, "O Lord, I beseech thee, deliver my soul!" (Ps. cxvi. 4.) Thus he went on a great while, yet still the flames would be reaching towards him.[62] Also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together; and, coming to a place where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be half way through the valley; he remembered also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go forward; so he resolved to go on. Yet the fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the

Christian put to a stand, but for a while.

strength of the Lord God!" so they gave back, and came no further.

One thing I would not let slip; I took notice that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it. Just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than anything that he met with before, even to think that he should now blaspheme him that he loved so much before; yet, if he could have helped it, he would not have done it; but he had not the discretion either to stop his ears, or to know from whence these blasphemies came.[63]

Christian made believe that he spake blasphemies, when it was Satan that suggested them into his mind.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou *art* with me." (Ps. xxiii. 4.)[64]

Then he was glad, and that for these reasons:

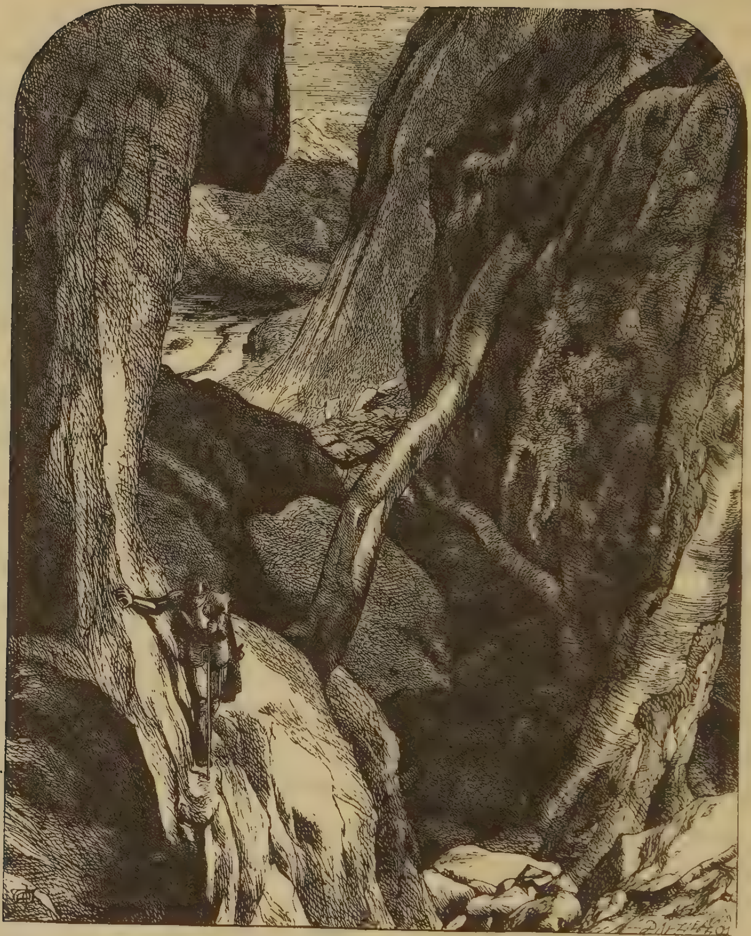
First, Because he gathered from thence, that some who feared God were in this valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me? though, by reason of the impediment that attends this place, I cannot perceive it. (Job ix. 11.)

Thirdly, For that he hoped, could he overtake them, to have company by and by. So he went on, and called to him that was before; but he knew not what to answer; for that he also thought himself to be alone. And by and by the day broke; then said Christian, He hath turned "the shadow of death into the morning." (Amos v. 8.)

Christian glad at break of day.

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone



CHRISTIAN ENTERS THE SECOND PART OF THE VALLEY OF THE SHADOW OF DEATH.

through in the dark. So he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which led betwixt them both; also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off (for after break of day, they came not nigh); yet they were discovered to him, according to that which is written, "He discovereth deep things out of darkness, and bringeth out to light the shadow of death." (Job xii. 22.)

The second part of this valley very dangerous.

Now was Christian much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising, and this was another mercy to Christian; for you must note, that though the first part of the Valley of the Shadow of Death was dangerous, yet this second part which he was yet to go, was, if possible, far more dangerous: for from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings down there, that, had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away;[65] but, as I said just now, the sun was rising. Then, said he, "His candle shineth upon my head, *and* by his light I walk *through* darkness." (Job xxix. 3.)

In this light, therefore, he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, POPE and PAGAN, dwelt in old time; by whose power and tyranny the men whose bones, blood, ashes, &c., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learnt since, that PAGAN has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.[66]

So I saw that Christian went on his way; yet, at the sight of the Old Man that sat in the mouth of the cave, he could not tell what to think, especially because he spake to him, though he could not go after him, saying, "You will never mend till more of you be burned."

GIANT POPE.

But he held his peace, and set a good face on it, and so went by, and catched no hurt.[67] Then sang Christian—

O world of wonders! (I can say no less)
That I should be preserved in that distress
That I have met with here! O blessed be
That hand that from it hath deliver'd me!
Dangers in darkness, devils, hell, and sin,
Did compass me, while I this vale was in:
Yea, snares and pits, and traps, and nets, did lie
My path about, that worthless, silly I
Might have been catch'd, entangled, and cast down;
But since I live, let JESUS wear the crown.

Now, as Christian went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them. Up

FAITHFUL HELPS CHRISTIAN UP.

there, therefore, Christian went, and looking forward, he saw Faithful before him, upon his journey. Then said Christian aloud, "Ho! ho! Soho! stay, and I will be your companion!"[68] At that, Faithful looked behind him; to whom Christian cried again, "Stay, stay, till I come up to you." But Faithful answered, "No, I am upon my life; and the avenger of blood is behind me."[69]

Christian overtakes Faithful.

At this, Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother;[70] but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful came up to help him.

Christian's fall makes Faithful and he go lovingly together.

Then I saw in my dream they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus Christian began:

Chr. My honoured and well-beloved brother, Faithful, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

Faith. I had thought, dear friend, to have had your company quite from our town; but you did get the start of me, wherefore I was forced to come thus much of the way alone.

Chr. How long did you stay in the City of Destruction, before you set out after me on your pilgrimage?

Their talk about the country from whence they came.

Faith. Till I could stay no longer; for there was great talk presently after you were gone out, that our city would, in short time, with fire from heaven, be burned down to the ground.

Chr. What! did your neighbours talk so?

Faith. Yes, it was for a while in everybody's mouth.

Chr. What! and did no more of them but you come out to escape the danger?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate journey (for so they called this your pilgrimage), but I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

Chr. Did you hear no talk of neighbour Pliable?

Faith. Yes, Christian, I heard that he followed you till he came at the Slough of Despond, where, as some said, he fell in; but he would not be known to have done so; but I am sure he was soundly bedabbled with that kind of dirt.

Chr. And what said the neighbours to him?

FAITH. He hath, since his going back, been had greatly in derision, and that among all sorts of people; some do mock and despise him; and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

How Pliable was accounted of, when he got home.

PLIABLE MOCKED AFTER HIS APOSTASY.

CHR. But why should they be so set against him, since they also despise the way that he forsook?

FAITH. Oh, they say, hang him, he is a turn-coat! he was not true to his profession.[71] I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way. (Jer. xxix. 18, 19.)

CHR. Had you no talk with him before you came out?

FAITH. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

CHR. Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the city; For it is happened to him according to the true proverb, "The dog *is* turned to his own vomit again; and the sow that was washed, to her wallowing in the mire." (2 Pet. ii. 22.)

The dog and the sow.

FAITH. These are my fears of him too; but who can hinder that which will be?

CHR. Well, neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately concern ourselves. Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

FAITH. I escaped the Slough that I perceived you fell into, and got up to the gate without that danger; only I met with one whose name was Wanton, who had like to have done me a mischief.

Faithful assaulted by Wanton.

CHR. It was well you escaped her net; Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life. (Gen. xxxix. 11—13.) But what did she do to you?

FAITH. You cannot think, but that you know something, what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

CHR. Nay, she did not promise you the content of a good conscience.

FAITH. You know what I mean; all carnal and fleshly content.

CHR. Thank God you have escaped her: "The abhorred of the Lord shall fall into her ditch." (Ps. xxii. 14.)

FAITH. Nay, I know not whether I did wholly escape her or no.

CHR. Why, I trow, you did not consent to her desires?

FAITH. No, not to defile myself; for I remembered an old writing that I had seen, which said, "Her steps take hold on hell." (Ps. v. 5.) So I shut mine eyes, because I would not be bewitched with her looks. (Job xxxi. 1.) Then she railed on me, and I went my way.[72]

FAITHFUL AND WANTON.

CHR. Did you meet with no other assault as you came?

FAITH. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound. I told him that I am a pilgrim, going to the Celestial City. Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me for the wages that I shall give thee? Then I asked him his name, and where he dwelt. He said his name was Adam the First,[73] and that he dwelt in the town of Deceit. (Eph. iv. 22.) I asked him then what was his work, and what the wages that he would give. He told me, that his work was many delights;

He is assaulted by Adam the First.

and his wages, that I should be his heir at last. I further asked him what house he kept, and what other servants he had. So he told me, that his house was maintained with all the dainties in the world; and that his servants were those of his own begetting. Then I asked if he had any children. He said that he had but three daughters: the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, and that I should marry them all if I would. (1 John ii. 16.) Then I asked how long time he would have me live with him? And he told me, As long as he lived himself.

Chr. Well, and what conclusion came the old man and you to at last?

Faith. Why, at first, I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, "Put off the old man with his deeds."

Chr. And how then?

Faith. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave.[74] So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself. This made me cry, "Oh, wretched man!" (Rom. vii. 24.) So I went on my way up the hill.

Now when I had got about half way up, I looked behind, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

Chr. Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.

Faith. But, good brother, hear me out. So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so. He said, because of my secret inclining to Adam the First: and with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So, when I came to myself again, I cried him mercy; but he said, I know not how to show mercy; and with that knocked me down again.[75] He had doubtless made an end of me, but that one came by, and bid him forbear.

CHR. Who was that that bid him forbear?

FAITH. I did not know him at first, but as he went by, I perceived the holes in his hands and in his side; then I concluded that he was our Lord. So I went up the hill.

CHR. That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law.

The temper of Moses.

FAITH. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I stayed there.

CHR. But did you not see the house that stood there on the top of the hill, on the side of which Moses met you?

FAITH. Yes, and the lions too, before I came at it: but for the lions, I think they were asleep, for it was about noon; and because I had so much of the day before me, I passed by the porter, and came down the hill.

CHR. He told me, indeed, that he saw you go by, but I wish you had called at the house, for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, Did you meet nobody in the Valley of Humility?

FAITH. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him; his reason was, for that the valley was altogether without honour. He told me, moreover, that there to go was the way to disobey all my

Faithful assaulted by Discontent.

friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others, who, he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.

CHR. Well, and how did you answer him?

FAITH. I told him that although all these that he named might claim kindred of me, and that rightly, for indeed they were my relations according to the flesh; yet since I became a pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage.

Faithful's answer to Discontent.

I told him, moreover, that as to this valley, he had quite misrepresented the thing; "for before honour is humility, and a haughty spirit before a fall." Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which he esteemed most worthy our affections.

CHR. Met you with nothing else in that valley?

FAITH. Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The others would be said nay, after a little argumentation, and somewhat else; but this bold-faced Shame would never have done.[76]

He is assaulted with Shame.

CHR. Why, what did he say to you?

FAITH. What! why, he objected against religion itself; he said it was a pitiful, low, sneaking business, for a man to mind religion; he said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise, were ever of my opinion (1 Cor. i. 26, iii. 18; Phil. iii. 7, 8); nor any of them neither (John vii. 48), before they were persuaded to be fools, and to be of a voluntary fondness, to venture the loss of all, for nobody knows what. He, moreover, objected the base and low estate and condition of those that were chiefly the pilgrims, of the times in which they lived: also their ignorance

FAITHFUL CUTS AND IS CUT BY HIS RELATIONS.

and want of understanding in all natural science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as, that it was a *shame* to sit whining and mourning under a sermon, and a *shame* to come sighing and groaning home; that it was a *shame* to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said, also, that religion made a man grow strange to the great, because of a few vices, which he called by finer names; and made him own and respect the base, because of the same religious fraternity. And is not this, said he, a *shame?*

CHR. And what did you say to him?

FAITH. Say! I could not tell what to say at the first. Yea, he put me so to it, that my blood came up in my face; even this Shame fetched it up, and had almost beat me quite off. But at last I began to consider, that "that which is highly esteemed among men, is had in abomination with God." (Luke xvi. 15.) And I thought again, this Shame tells me what men are; but it tells me nothing what God or the Word of God is. And I thought, moreover, that at the day of doom, we shall not be doomed to death or life according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says is best, indeed is best, though all the men in the world are against it. Seeing, then, that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven are wisest; and that the poor man that loveth Christ is richer than the greatest man in the world that hates him; *Shame*, depart, thou art an enemy to my salvation! Shall I entertain thee against my sovereign Lord? How then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing? (Mark viii. 38.) But, indeed, this Shame was a bold villain; I could scarce shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion; but at last I told him it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory; and so at last I got past this importunate one. And when I had shaken him off, then I began to sing—

The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh;
That now, or sometime else, we by them may
Be taken, overcome, and cast away.
Oh, let the pilgrims, let the pilgrims, then
Be vigilant, and quit themselves like men.

CHR. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name;

for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men: that is, to make us ashamed of that which is good; but if he was not himself audacious, he would never attempt to do as he does. But let us still resist him; for notwithstanding all his bravadoes, he promoteth the fool and none else. "The wise shall inherit glory," said Solomon; "but shame shall be the promotion of fools." (Prov. iii. 35.)

FAITH. I think we must cry to Him for help against Shame, who would have us to be valiant for the truth upon the earth.

CHR. You say true; but did you meet nobody else in that valley?

FAITH. No, not I; for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death.

CHR. It was well for you. I am sure it fared far otherwise with me; I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down and crushed me under him, as if he would have crushed me to pieces; for as he threw me, my sword flew out of my hand; nay, he told me he was sure of me: but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it.[77] I thought I should have been killed there, over and over; but at last day broke, and the sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative, walking at a distance beside them; for in this place there was room enough for them all to walk. He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner.

Talkative described.

FAITH. Friend, whither away? Are you going to the heavenly country?

TALK. I am going to the same place.

FAITH. That is well; then I hope we may have your good company.

TALK. With a very good will will I be your companion.

Faithful and Talkative enter discourse.

FAITH. Come on, then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Talkative's dislike of bad discourse.

TALK. To talk of things that are good, to me is very acceptable, with you or with any other; and I am glad that I have met with those that incline to so good a work; for, to speak the truth, there are but few that care thus to spend their time (as they are in their travels), but choose much rather to be speaking of things to no profit; and this hath been a trouble to me.

FAITH. That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

TALK. I like you wonderful well, for your sayings are full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant (that is, if a man hath any delight in things that are wonderful)? For instance, if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture?

FAITH. That is true; but to be profited by such things in our talk should be that which we design.

Talkative's fine discourse.

TALK. That is it that I said; for to talk of such things is most profitable; for by so doing, a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above. Thus, in general, but more particularly, by this, a man may learn the necessity of the new birth, the insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn, by talk, what it is to repent, to believe, to pray, to suffer, or the like; by this also a man may learn what are the great promises and consolations of the gospel, to his own comfort.

Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.[78]

FAITH. All this is true, and glad am I to hear these things from you.

TALK. Alas! the want of this is the cause why so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

FAITH. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

TALK. All this I know very well; for a man can receive nothing, except it be given him from heaven; all is of grace, not of works. I could give you a hundred scriptures for the confirmation of this.

O brave Talkative.

FAITH. Well, then, said Faithful, what is that one thing that we shall at this time found our discourse upon?

TALK. What you will. I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

O brave Talkative.

FAITH. Now did Faithful begin to wonder; and stepping to Christian (for he walked all this while by himself), he said to him (but softly), What a brave companion have we got! Surely this man will make a very excellent pilgrim.

Faithful beguiled by Talkative.

CHR. At this Christian modestly smiled, and said, This man, with whom you are so taken, will beguile, with that tongue of his, twenty of them that know him not.

Christian makes a discovery of Talkative, telling Faithful who he was.

FAITH. Do you know him then?

CHR. Know him! Yes, better than he knows himself.

FAITH. Pray, what is he?

CHR. His name is Talkative; he dwelleth in our town. I wonder that you should be a stranger to him, only I consider that our town is large.

FAITH. Whose son is he? And whereabout does he dwell?

CHR. He is the son of one Say-well; he dwelt in Prating Row; and is known of all that are acquainted with him, by the name of Talkative in Prating Row; and notwithstanding his fine tongue, he is but a sorry fellow.[79]

FAITH. Well, he seems to be a very pretty man.

TALKATIVE AT THE ALE-HOUSE.

CHR. That is, to them who have not thorough acquaintance with him; for he is best abroad; near home, he is ugly enough. Your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance, but, very near, more unpleasing.

FAITH. But I am ready to think you do but jest, because you smiled.

CHR. God forbid that I should jest (although I smiled) in this matter, or that I should accuse any falsely! I will give you a further discovery of him. This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth; religion hath no place in his heart, or house, or conversation; all he hath, lieth in his tongue, and his religion is, to make a noise therewith.

TALKATIVE AT HOME.

FAITH. Say you so! then am I in this man greatly deceived.[80]

CHR. Deceived! you may be sure of it; remember the proverb, "They say and do not." (Matt. xxiii. 3.) But the "kingdom of God is not in word, but in power." (1 Cor. iv. 20.) He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savour. There is there neither prayer, nor sign of repentance for sin; yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of religion, to all that know him; it can hardly have a good word in all that end of the town where he dwells, through him. (Rom. ii. 24, 25.) Thus say the common people that know him, A saint abroad, and a devil at home. His poor family finds it so; he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say it is better to deal with a Turk than with him; for fairer dealing they shall have at their hands. This Talkative (if it be possible) will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he findeth in any of them a foolish timorousness (for so he calls the first appearance of a tender conscience), he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendations before others. For my part, I am of opinion, that he has, by his wicked life, caused many to stumble and fall; and will be, if God prevent not, the ruin of many more.

Talkative talks, but does not.

His house is empty of religion.

He is a stain to religion.

The proverb that goes of him.

Men shun to deal with him.

FAITH. Well, my brother, I am bound to believe you; not only because you say you know him, but also because, like a Christian, you make your reports of men. For I cannot think that you speak these things of ill-will, but because it is even so as you say.

CHR. Had I known him no more than you, I might perhaps have thought of him as, at the first, you did; yea, had he received this report at their hands only that are enemies to religion, I should have thought it had been a slander—a lot that often falls from bad men's mouths upon good men's names and professions; but all these things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother, nor friend; the very naming of him among them makes them blush, if they know him.

FAITH. Well, I see that saying and doing are two things, and hereafter I shall better observe this distinction.

CHR. They are two things, indeed, and are as diverse as are the soul and the body; for as the body without the soul is but a dead carcass, so saying, if it be alone, is but a dead carcass also. The soul of religion is the practical part: "Pure religion and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James i. 27; see ver. 22—26.) This Talkative is not aware of; he thinks that hearing and saying will make a good Christian, and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves, that at the day of doom men shall be judged according to their fruits. (Matt. xiii., xxv.) It will not be said then, Did you believe? but, Were you doers, or talkers only? and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that anything can be accepted that is not of faith, but I speak this to show you how insignificant the profession of Talkative will be at that day.

The carcass of religion.

FAITH. This brings to my mind that of Moses, by which he describeth the beast that is clean. (Lev. xi.; Deut. xiv.) He is such a one that parteth the hoof and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge, he cheweth upon the word; but he divideth not

Faithful convinced of the badness of Talkative.

the hoof, he parteth not with the way of sinners; but, as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.[81]

CHR. You have spoken, for aught I know, the true gospel-sense of those texts. And I will add another thing: Paul calleth some men, yea, and those great talkers, too, "sounding brass and tinkling cymbals," that is, as he expounds them in another place, "things without life, giving sound." (1 Cor. xiii. 1—3; xiv. 7.) Things without life, that is, without the true faith and grace of the gospel; and consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life; though their sound, by their talk, be as if it were the tongue or voice of an angel.

Talkative like to things that sound without life.

FAITH. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

CHR. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart, and turn it.

FAITH. What would you have me to do?

CHR. Why, go to him, and enter into some serious discourse about the power of religion; and ask him plainly (when he has approved of it, for that he will), whether this thing be set up in his heart, house, or conversation.

FAITH. Then Faithful stepped forward again, and said to Talkative, Come, what cheer? How is it now?

TALK. Thank you, well. I thought we should have had a great deal of talk by this time.

FAITH. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself, when it is in the heart of man?

Talkative's false discovery of a work of grace.

TALK. I perceive, then, that our talk must be about the power of things. Well, it is a very good question, and I shall be willing to answer you. And take my answer in brief, thus: First, Where the grace of God is in the heart, it causeth there a great outcry against sin. Secondly—

Faith. Nay, hold, let us consider of one at once. I think you should rather say, It shows itself by inclining the soul to abhor its sin.

Talk. Why, what difference is there between crying out against, and abhorring of sin?[82]

To cry out against sin, no sign of grace.

Faith. Oh, a great deal. A man may cry out against sin of policy, but he cannot abhor it, but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. (Gen. xxxix. 15.) Some cry out against sin, even as the mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No, not I; I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

Talk. Great knowledge of gospel mysteries.

Great knowledge no sign of grace.

Faith. This sign should have been first; but first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul. (1 Cor. xiii.) Yea, if a man have all knowledge, he may yet be nothing, and so consequently be no child of God. When Christ said, "Do you know all these things?" and the disciples had answered, Yes; he addeth, "Blessed are ye if ye do them." He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: "He that knoweth his master's will, and doeth it not." A man may know like an angel, and yet be no Christian, therefore your sign of it is not true. Indeed, *to know* is a thing that pleaseth talkers and boasters; but *to do* is that which pleaseth God. Not that the heart can be good without knowledge; for without that, the heart is naught. There is, therefore, knowledge and knowledge. Knowledge that resteth in the bare speculation of things; and Knowledge that is accompanied with the grace of faith and love; which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other the true Christian is not content. "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." (Ps. cxix. 34.)

Knowledge and knowledge.

True knowledge attended with endeavours.

TALK. You lie at the catch again; this is not for edification.[83]

FAITH. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

TALK. Not I, for I see we shall not agree.

FAITH. Well, if you will not, will you give me leave to do it?

TALK. You may use your liberty.

One good sign of grace.

FAITH. A work of grace in the soul discovereth itself, either to him that hath it, or to standers by.

To him that hath it thus: It gives him conviction of sin, especially of the defilement of his nature and the sin of unbelief (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ). John xvi. 8. Romans vii. 24. John xvi. 9. Mark xvi. 16. This sight and sense of things worketh in him sorrow and shame for sin; he findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirstings after him; to which hungerings, &c. the promise is made. (Ps. xxxviii. 18. Jer. xxxi. 19. Gal. ii. 16. Acts iv. 12. Matt. v. 6. Rev. xxi. 6.) Now, according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though I say it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter; therefore, in him that hath this work, there is required a very sound judgment before he can, with steadiness, conclude that this is a work of grace.

To others, it is thus discovered:

1. By an experimental confession of his faith in Christ. (Rom. x. 10. Phil. i. 27. Matt. v. 19.)

2. By a life answerable to that confession; to wit, a life of holiness, heart-holiness, family-holiness (if he hath a family), and by conversation-holiness in the world; which, in the general, teacheth him, inwardly, to abhor his sin, and himself for that, in secret; to suppress it in his family, and to promote holiness in the world; not by talk only, as a hypocrite or talkative person may do, but by a practical subjection, in faith and love, to the power of the Word. (John xiv. 15. Ps. l. 23. Job xliii. 5, 6. Ezekiel xx. 43.) And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have aught to object, object; if not, then give me leave to propound to you a second question.

TALK. Nay, my part is not now to object, but to hear; let me, therefore, have your second question.

Another good sign of grace.

FAITH. It is this: Do you experience this first part of this description of it? and doth your life and conversation testify the same? or standeth your religion in word or in tongue, and not in deed and in truth? Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also nothing but what your conscience can justify you in; "for, not he that commendeth himself is approved, but whom the Lord commendeth." Besides, to say I am thus and thus, when my conversation, and all my neighbours, tell me I lie, is great wickedness.

Talkative not pleased with Faithful's question.

TALK. Then Talkative at first began to blush; but, recovering himself, thus he replied: You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken. This kind of discourse I did not expect; nor am I disposed to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a catechiser, and, though you should so do, yet I may refuse to make you my judge. But, I pray, will you tell me why you ask me such questions?

The reasons why Faithful put to him that question.

Faithful's plain dealing with Talkative.

FAITH. Because I saw you forward to talk, and because I knew not that you had aught else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your mouth-profession the lie. They say, you are a spot among Christians; and that religion fareth the worse for your ungodly conversation; that some have already stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion, and an ale-house, and covetousness, and uncleanness, and swearing, and lying, and vain-company keeping, &c. will stand together. The proverb is true of you which is said of a whore, to wit, that she is a shame to all women; so are you a shame to all professors.[84]

Talkative flings away from Faithful.

TALK. Since you are ready to take up reports and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with; and so adieu.

A good riddance.

CHR. Then came up Christian, and said to his brother, I told you how it would happen: your words and his lusts could not agree; he had rather leave your company than reform his life. But he is gone, as I said; let him go, the loss is no man's but his own; he has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company: besides, the apostle says, "From such withdraw thyself."

FAITH. But I am glad we had this little discourse with him; it may happen that he will think of it again: however, I have dealt plainly with him, and so am clear of his blood, if he perisheth.

CHR. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes religion to stink so in the nostrils of many, as it doth; for they are these talkative fools whose religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done: then should they either be made more conformable to religion, or the company of saints would be too hot for them. Then did Faithful say,

> How Talkative at first lifts up his plumes!
> How bravely doth he speak! How he presumes
> To drive down all before him! But so soon
> As Faithful talks of heart-work, like the moon
> That's past the full, into the wane he goes.
> And so will all, but he that HEART-WORK knows.

Thus they went on talking of what they had seen by the way, and so made that way easy which would otherwise, no doubt, have been tedious to them; for now they went through a wilderness.

Evangelist overtakes them again.

Now, when they were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said Faithful to his brother, Who comes yonder? Then Christian looked, and said, It is my good friend Evangelist. Aye, and my good friend too, said Faithful; for it was he that set me the way to the gate. Now was Evangelist come up to them, and thus saluted them:

EVAN. Peace be with you, dearly beloved; and peace be to your helpers.

They are glad at the sight of him.

CHR. Welcome, welcome, my good Evangelist; the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labouring for my eternal good.

FAITH. And a thousand times welcome, said good Faithful. Thy company, O sweet Evangelist, how desirable it is to us poor pilgrims!

EVAN. Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

His exhortation to them.

Evan. Right glad am I, said Evangelist, not that you have met with trials, but that you have been victors; and for that you have, notwithstanding many weaknesses, continued in the way to this very day.

I say, right glad am I of this thing, and that for mine own sake and yours. I have sowed, and you have reaped: and the day is coming, when both he that sowed and they that reaped shall rejoice together; that is, if you hold out: "for in due season ye shall reap, if ye faint not." (John iv. 36; Gal. vi. 9.) The crown is before you, and it is an incorruptible one; "so run, that you may obtain it." (1 Cor. ix. 24—27.) Some there be that set out for this crown, and, after they have gone far for it, another comes in, and takes it from them: hold fast, therefore, that you have; let no man take your crown. (Rev. iii. 11.)[85] You are not yet out of the gun-shot of the devil; you have not resisted unto blood, striving against sin; let the kingdom be always before you, and believe steadfastly concerning things that are invisible. Let nothing that is on this side the other world get within you; and, above all, look well to your own hearts, and to the lusts thereof, "for they are deceitful above all things, and desperately wicked;" set your faces like a flint; you have all power in heaven and earth on your side.

They do thank him for his exhortation.

Chr. Then Christian thanked him for his exhortation; but told him, withal, that they would have him speak further to them for their help the rest of the way, and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth:—

He predicteth what troubles they shall meet with in Vanity Fair, and encourageth them to steadfastness.

Evan. My sons, you have heard, in the words of the truth of the gospel, that you must, through many tribulations, enter into the kingdom of heaven. And, again, that in every city bonds and afflictions abide in you; and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the testimony which you hold, with blood; but be you faithful unto death, and the King will give you a crown of life. He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men, and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.[86]

He whose lot it will be there to suffer, will have the better of his brother.

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity Fair: it is kept all the year long; it beareth the name of Vanity Fair, because the town where it is kept is lighter than vanity; and also because all that is there sold, or that cometh thither, is vanity. As is the saying of the wise, "all that cometh *is* vanity." (Eccles. i.; ii. 11, 17; xi. 8. Isa. xi. 17.)

This fair is no new-erected business, but a thing of ancient standing; I will show you the original of it.

Almost five thousand years agone, there were pilgrims walking to the Celestial City, as these two honest persons are: and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair; a fair wherein should be sold all sorts of vanity, and that it should last all the year long; therefore at this fair are all such merchandise

The antiquity of this fair.

The merchandise of this fair.

sold, as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts[3], pleasures, and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And, moreover, at this fair there is at all times to be seen juggling, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen, too, and that for nothing, thefts, murders, adulteries, false swearers, and that of a blood-red colour.

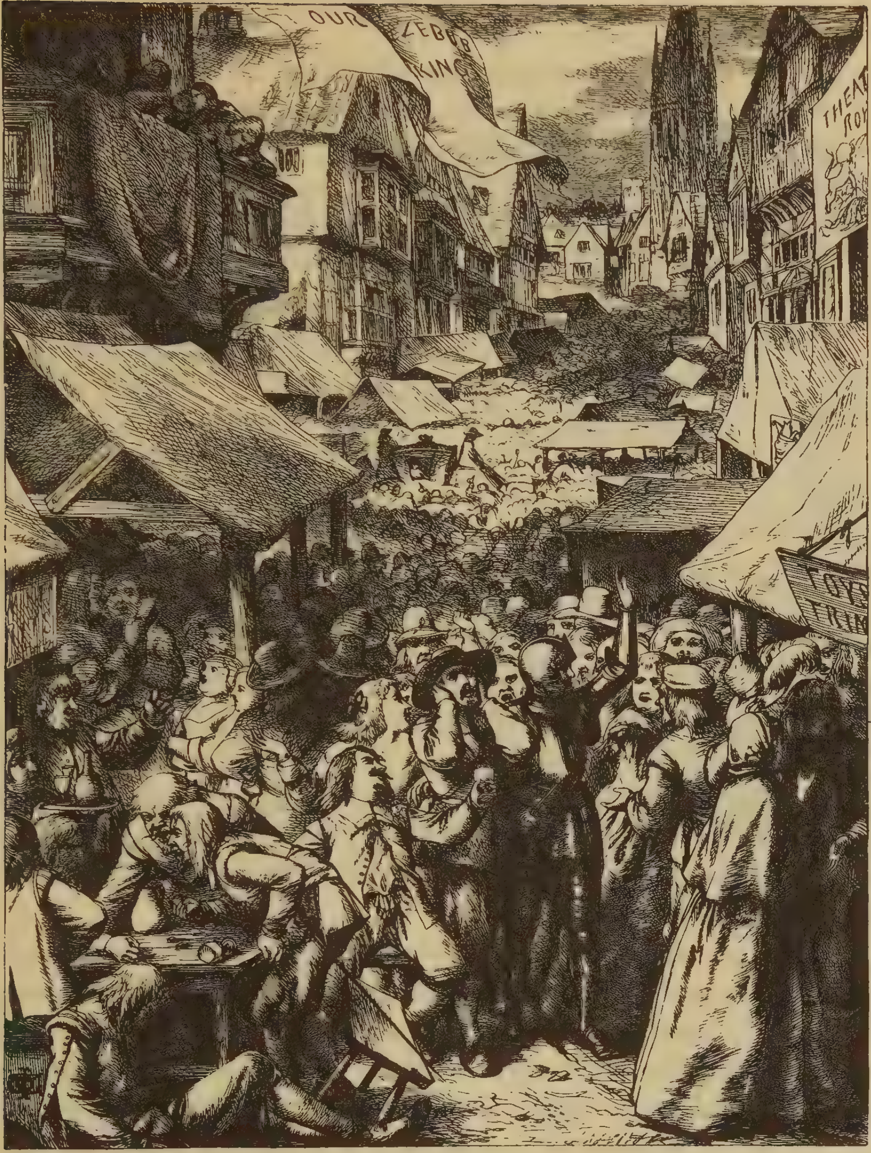
The streets of this fair.

And as in other fairs of less moment,[87] there are the several rows and streets, under their proper names, where such and such wares are vended; so here likewise you have the proper places, rows, streets (viz. countries and kingdoms), where the wares of this fair are soonest to be found. Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of vanities are to be sold. But, as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair; only our English nation, with some others, have taken a dislike thereat.

Christ went through this fair.

Christ bought nothing at the fair.

Now, as I said, the way to the Celestial City lies just through this town where this lusty fair is kept; and he that will go the City, and yet not go through this town, must needs "go out of the world." (1 Cor. v. 10.) The Prince of princes himself, when here, went through this town to his own country, and that upon a fair day too; yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities; yea, would have made him lord of the fair, would he have but done him reverence as he went through the town. (Matt. iv. 8. Luke iv. 5—7.) Yea, because he was such a person of honour, Beelzebub had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure the Blessed One to cheapen and buy some of his vanities; but he had no mind to the merchandise, and therefore left the town, without laying out so much



VANITY FAIR.

as one farthing upon these vanities. This fair, therefore, is an ancient thing, of long standing, and a very great fair. Now these Pilgrims, as I

The Pilgrims enter the fair.

The fair in a hubbub about them.

said, must needs go through this fair. Well, so they did: but, behold, even as they entered into the fair, all the people in the fair were moved, and the town itself as it were in a hubbub about them; and that for several reasons: for—

The first cause of the hubbub.

First, The pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair, made a great gazing upon them: some said they were fools, some they were bedlams, and some they are outlandish men. (I Cor. ii. 7, 8.)

Second cause of the hubbub.

Secondly, And as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said; they naturally spoke the language of Canaan, but they that kept the fair were the men of this world; so that, from one end of the fair to the other, they seemed barbarians each to the other.

Third cause of the hubbub.

Thirdly, But that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares; they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity," and look upwards, signifying that their trade and traffic was in heaven. (Ps. cxix. 37; Phil. iii. 19, 20.)

Fourth cause of the hubbub.

They are mocked.

The fair in a hubbub.

One chanced mockingly, beholding the carriage of the men, to say unto them, What will ye buy? But they, looking gravely upon him, answered, "We buy the truth." (Prov. xxiii. 23.) At that there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take these men into examination,

THE PILGRIMS IN THE CAGE.

about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did there, in such an unusual garb? The men told them that they were pilgrims and strangers in the world, and that they were going to their own country, which was the heavenly Jerusalem (Heb. ix. 13—16); and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them in their journey, except

They are examined.

They tell who they are, and whence they came.

They are not believed.

They are put in the cage.

it was for that, when one asked them what they would buy, they said they would buy the truth. But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair.

Their behaviour in the cage.

The men of the fair do fall out among themselves about these two men.

They are made the authors of this disturbance.

They are led up and down the fair in chains, for a terror to others.

There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge, the great one of the fair laughing still at all that befell them. But the men being patient, and not rendering railing for railing, but contrariwise, blessing, and giving good words for bad, and kindness for injuries done, some men in the fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men; they, therefore, in angry manner, let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes.[88] The other replied, that for aught they could see, the men were quiet, and sober, and intended nobody any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men they had abused. Thus, after divers words had passed on both sides, the men behaving themselves all the while very wisely and soberly before them, they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and a terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved

CHRISTIAN AND FAITHFUL LED IN CHAINS UP AND DOWN THE FAIR.

[Behold Vanity Fair! the Pilgrims there
Are chain'd and stand beside:
Even so it was our Lord pass'd here,
And on Mount Calvary died.]

Some of the men of the fair won to them.

themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side, though but few in comparison of the rest, several of the men in the fair. This put the other party yet into greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened, that the cage nor irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the fair.

Their adversaries resolve to kill them.

Then were they remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

Here, therefore, they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man secretly wished that he might have that preferment: but committing themselves to the all-wise disposal of Him that ruleth all things, with much content, they abode in the condition in which they were, until they should be otherwise disposed of.[89]

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies and arraigned. The Judge's name was Lord Hate-good. Their indictment was one and the same in substance, though somewhat varying in form, the contents whereof were this:—

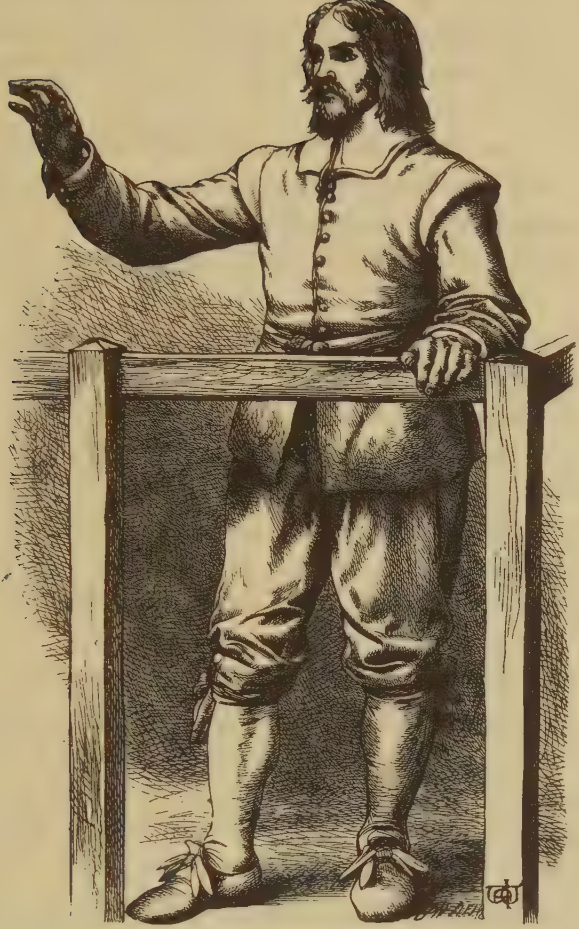
They are again put into the cage, and after brought to trial.

"That they were enemies to and disturbers of their trade; that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince."

Their indictment.

Then Faithful began to answer, that he had only set himself against that which hath set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.

Faithful's answer for himself.



FAITHFUL SPEAKS IN HIS OWN DEFENCE.

[Now, Faithful, play the man, speak for thy God
Fear not the wicked's malice, nor their rod:
Speak boldly, man, the truth is on thy side:
Die for it, and to life in triumph ride.]

Then proclamation was made, that they that had aught to say for their lord the king against the prisoner at the bar, should forthwith appear and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank. They were then asked if they knew the prisoner at the bar; and what they had to say for their lord the king against him.

Envy begins.

Then stood forth Envy, and said to this effect: My Lord, I have known this man a long time, and will attest upon my oath before this honourable bench that he is—

JUDGE. Hold! Give him his oath. (So they sware him.) Then he said—

ENVY. My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our country. He neither regardeth prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls principles of faith and holiness.[90] And, in particular, I heard him once myself affirm that Christianity and the customs of our town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my Lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

JUDGE. Then did the Judge say to him, Hast thou any more to say?

ENVY. My Lord, I could say much more, only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than anything shall be wanting that will despatch him, I will enlarge my testimony against him. So he was bid to stand by.

Then they called Superstition, and bid him look upon the prisoner. They also asked, what he could say for their lord the king against him. Then they sware him; so he began.

Superstition follows.

SUPER. My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however, this I know, that he is a very pestilent fellow, from some discourse that, the other day, I had with him in this town; for then, talking with him, I heard him say, that our religion was nought, and such by which a man could by no means please God. Which sayings of his, my Lord, your Lordship very well knows, what necessarily thence will follow, to wit, that we do still worship in vain, are yet in our sins, and finally shall be damned; and this is that which I have to say.

Then was Pickthank sworn, and bid say what he knew, in behalf of their lord the king, against the prisoner at the bar.

Pickthank's testimony.

PICK. My Lord, and you gentlemen all, This fellow I have known of a long time, and have heard him speak things that ought not to be spoke; for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honourable friends, whose names are the Lord Old Man, the Lord Carnal Delight, the Lord Luxurious, the Lord Desire of Vain Glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility; and he hath said, moreover, That if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such like vilifying terms, with which he hath bespattered most of the gentry of our town.

Sins are all lords and great ones.

When this Pickthank had told his tale, the Judge directed his speech to the prisoner at the bar, saying, Thou runagate, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

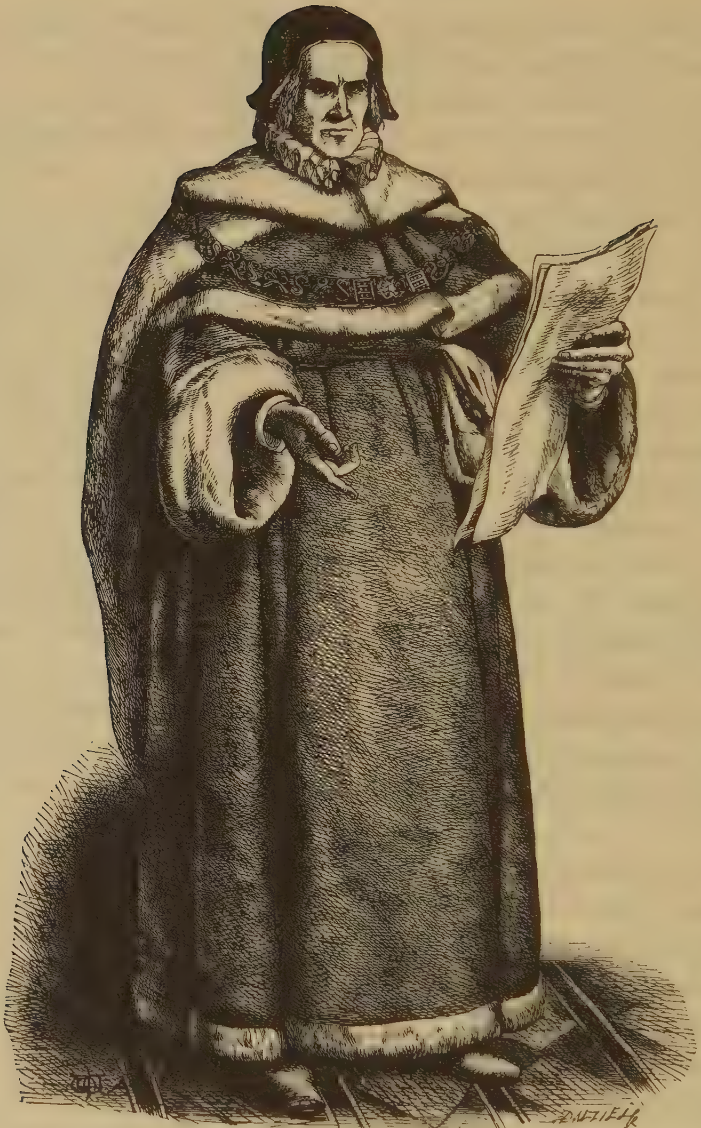
FAITH. May I speak a few words in my own defence?

JUDGE. Sirrah! Sirrah! thou deservest to live no longer, but to be slain immediately upon the place; yet, that all men may see our gentleness towards thee, let us hear what thou, vile runagate, hast to say.

Faithful's defence of himself.

FAITH. 1. I say, then, in answer to what Mr. Envy hath spoken, I never said aught but this, That what rule, or laws, or customs, or people, were flat against the Word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr. Superstition, and his charge against



LORD HATEGOOD.

me, I said only this, That in the worship of God there is required a Divine faith ; but there can be no Divine faith without a Divine revelation of the will of God. Therefore, whatever is thrust into the worship of God that is not agreeable to Divine revelation, cannot be done but by a human faith, which faith will not be profitable to eternal life.

3. As to what Mr. Pickthank hath said, I say (avoiding terms, as that I am said to rail, and the like), that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for a being in hell, than in this town and country: and so, the Lord have mercy upon me!

The Judge's speech to the jury.

Then the Judge called to the jury (who all this while stood by, to hear and observe): Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town. You have also heard what these worthy gentlemen have witnessed against him. Also you have heard his reply and confession. It lieth now in your breasts to hang him or save his life; but yet I think meet to instruct you into our law.

There was an Act made in the days of Pharaoh the Great, servant to our prince, that, lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river. (Exod. i.) There was also an Act made in the days of Nebuchadnezzar the Great, another of his servants, that whosoever would not fall down and worship his golden image, should be thrown into a fiery furnace. (Dan. iii.) There was also an Act made in the days of Darius, that whoso, for some time, called upon any god but him, should be cast into the lions' den. (Dan. vi.) Now the substance of these laws this rebel has broken, not only in thought (which is not to be borne), but also in word and deed; which must therefore needs be intolerable.

For that of Pharaoh, his law was made upon a supposition, to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he hath confessed, he deserveth to die the death.

The jury and their names.

Then went the jury out, whose names were, Mr. Blind-man, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr.

Hate-light, and Mr. Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first, among themselves, Mr. Blind-man, the foreman, said, I see clearly that this man is a heretic.[91] Then said Mr. No-good, Away with such a fellow from the earth. Ay, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us despatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the world given me, I could not be reconciled to him; therefore, let us forthwith bring him in guilty of death.[92] And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.[93]

Every one's private verdict.

They conclude to bring him in guilty of death.

They, therefore, brought him out, to do with him according to their law; and, first, they scourged him, then they buffeted him, then they lanced his flesh with knives; after that, they stoned him with stones, then pricked him with their swords; and, last of all, they burned him to ashes at the stake. Thus came Faithful to his end.[94]

The cruel death of Faithful.

Now I saw that there stood behind the multitude a chariot and a couple of horses, waiting for Faithful, who (so soon as his adversaries had despatched him) was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the celestial gate.[95]

A chariot and horses wait to take away Faithful.

[*Brave Faithful, bravely done in word and deed;*
Judge, witnesses, and jury have, instead
Of overcoming thee, but shown their rage:
When they are dead, thou'lt live from age to age.]

Christian is still alive.

But as for Christian, he had some respite, and was remanded back to prison. So he there remained for a space

THE JURY AGREE IN THEIR VERDICT.

but He that overrules all things, having the power of their rage in his own hand, so wrought it about, that Christian for that time escaped them, and went his way; and as he went, he sang, saying—

Well, Faithful, thou hast faithfully profest
Unto thy Lord; with whom thou shalt be blest,
When faithless ones, with all their vain delights,
Are crying out under their hellish plights:
Sing, Faithful, sing, and let thy name survive;
For, though they killed thee, thou art yet alive.

The Song that Christian made of Faithful after his death.

Now I saw in my dream, that Christian went not forth alone, for there was one whose name was Hopeful (being made so by the beholding of Christian and Faithful in their words and behaviour, in their sufferings at the Fair), who joined himself unto him, and, entering into a brotherly covenant, told him that he would be his companion. Thus, one died to bear testimony to the truth, and another rises out of his ashes, to be a companion with Christian in his pilgrimage. This Hopeful also told Christian, that there were many more of the men in the Fair, that would take their time and follow after.

Christian has another companion.

There are more of the men of the fair will follow.

So I saw that quickly after they were got out of the Fair, they overtook one that was going before them, whose name was By-ends: so they said to him, What countryman, Sir? and how far go you this way? He told them that he came from the town of Fair-speech, and he was going to the Celestial City, but told them not his name.

They overtake By-ends.

From Fair-speech! said Christian. Is there any good that lives there? (Prov. xxvi. 25.)

By-ends. Yes, said By-ends, I hope.

Chr. Pray, Sir, what may I call you? said Christian.

By-ends. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your company; if not, I must be content.

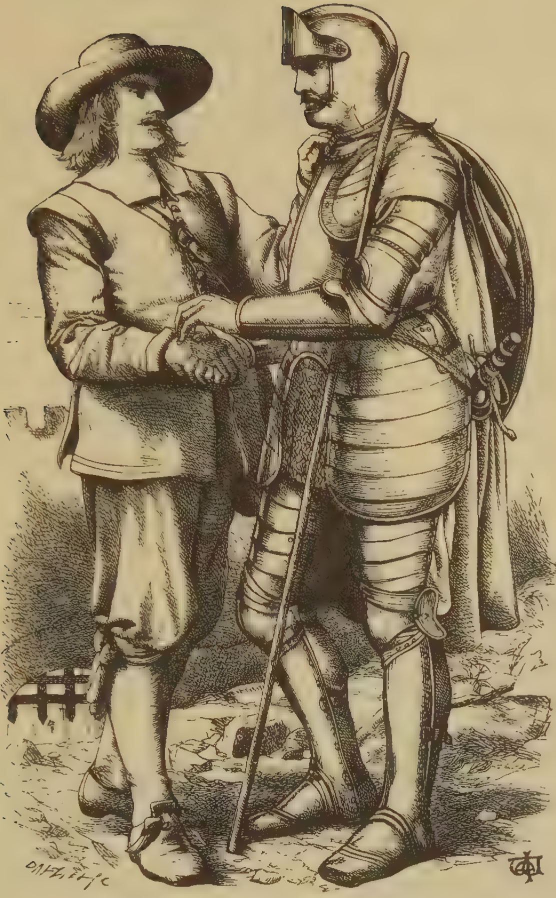
By-ends loath to tell his name.

Chr. This town of Fair-speech, said Christian, I have heard of; and, as I remember, they say, it is a wealthy place.

By-ends. Yes, I will assure you that it is; and I have very many rich kindred there.

Chr. Pray, who are your kindred there? if a man may be so bold.

By-ends. Almost the whole town; and in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech (from whose ancestors that town first took its name), also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing; and the parson of our parish, Mr. Two-tongues, was my mother's own brother by father's side; and to tell you the truth, I am become a gentleman of good quality, yet my



CHRISTIAN AND HOPEFUL ENTER INTO A BROTHERLY COVENANT.

great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

CHR. Are you a married man?

The wife and kindred of By-ends.

BY-ENDS. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady Feigning's daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true we somewhat differ in religion from those of the stricter sort, yet but in two small points: first, we never strive against wind and tide; secondly, we are always most zealous when religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him.[96]

Where By-ends differs from others in religion.

Then Christian stepped a little aside to his fellow, Hopeful, saying, It runs in my mind that this is one By-ends of Fair-speech; and if it be he, we have as very a knave in our company as dwelleth in all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth;[97] and if I take not my mark amiss, I deem I have half a guess of you: Is not your name Mr. By-ends, of Fair-speech?

BY-ENDS. This is not my name, but indeed it is a nickname that is given me by some that cannot abide me: and I must be content to bear it as a reproach, as other good men have borne theirs before me.

CHR. But did you never give an occasion to men to call you by this name?

BY-ENDS. Never, never! The worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach.

How By-ends got his name.

CHR. I thought, indeed, that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

BY-ENDS. Well, if you will thus imagine, I cannot help it; you shall find me a fair company-keeper, if you will still admit me your associate.

He desires to keep company with Christian.

CHR. If you will go with us, you must go against wind and tide;[98]

LADY FEIGNING'S DAUGHTER.

the which, I perceive, is against your opinion; you must also own religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause.

BY-ENDS. You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.

CHR. Not a step further, unless you will do in what I propound as we.

Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.

By-ends and Christian part.

Now I saw in my dream, that Christian and Hopeful forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. By-ends, and behold, as they came up to him, he made them a very low *congé;* and they also gave him a compliment. The men's names were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all; men that Mr. By-ends had formerly been acquainted with; for in their minority they were school-fellows, and were taught by one Mr. Gripe-man, a schoolmaster in Love-gain, which is a market town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

He has new companions.

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? (for Christian and Hopeful were yet within view.)

By-ends' character of the pilgrims.

BY-ENDS. They are a couple of far countrymen, that, after their mode, are going on pilgrimage.

MONEY-LOVE. Alas! Why did they not stay, that we might have had their good company? for they, and we, and you, Sir, I hope, are all going on a pilgrimage.

BY-ENDS. We are so, indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the

BY-ENDS AND HIS FRIENDS.

opinions of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

SAVE-ALL. That is bad, but we read of some that are righteous overmuch; and such men's rigidness prevails with them to judge and condemn all but themselves. But, I pray, what, and how many, were the things wherein you differed?[99]

BY-ENDS. Why, they, after their headstrong manner, conclude that it is duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap; and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men are against them; but I am for religion in what, and so far as the times, and my safety, will bear it. They are for Religion when in rags and contempt; but I am for him when he walks in his golden slippers, in the sunshine, and with applause.

Mr. Hold-the-world. Aye, and hold you there still, good Mr. By-ends; for, for my part, I can count him but a fool, that, having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it is best to make hay when the sun shines; you see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine; if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best, that will stand with the security of God's good blessings unto us; for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? Abraham and Solomon grew rich in religion. And Job says, that a good man shall lay up gold as dust. But he must not be such as the men before us, if they be as you have described them.

Mr. Save-all. I think that we are all agreed in this matter, and therefore there needs no more words about it.[100]

Mr. Money-love. No, there needs no more words about this matter, indeed; for he that believes neither Scripture nor reason (and you see we have both on our side), neither knows his own liberty, nor seeks his own safety.

Mr. By-ends. My brethren, we are, as you see, going all on pilgrimage; and for our better diversion from things that are bad, give me leave to propound unto you this question:—

Suppose a man, a minister, or a tradesman, &c., should have an advantage lie before him, to get the good blessings of this life, yet so as that he can by no means come by them except, in appearance at least, he becomes extraordinarily zealous in some points of religion that he meddled not with before; may he not use these means to attain his end, and yet be a right honest man?

MR. MONEY-LOVE. I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question as it concerns a minister himself: Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting of it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering of some of his principles; for my part, I see no reason but a man may do this (provided he has a call), aye, and more a great deal besides, and yet be an honest man. For why—

1. His desire of a greater benefice is lawful (this cannot be contradicted), since it is set before him by Providence; so then, he may get it, if he can, making no question for conscience sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c., and so makes him a better man; yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for his complying with the temper of his people, by dissenting, to serve them, some of his principles, this argueth—(1) That he is of a self-denying temper; (2) Of a sweet and winning deportment; and so (3) more fit for the ministerial function.

4. I conclude, then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he has improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the tradesman you mentioned. Suppose such an one to have but a poor employ in the world, but by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop;

for my part, I see no reason but that this may be lawfully done. For why—

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good; therefore, to become religious, to get all these, is a good and profitable design.

This answer, thus made by this Mr. Money-love to Mr. By-ends' question, was highly applauded by them all; wherefore they concluded, upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather because they had opposed Mr. By-ends before. So they called after them, and they stopped, and stood still till they came up to them; but they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-the-world, should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. By-ends and them, at their parting a little before.

So they came up to each other, and after a short salutation, Mr. Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it if they could.

CHR. Then said Christian, Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves (as it is in the sixth of John), how much more abominable is it to make of him and religion a stalking-horse, to get and enjoy the world! Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.[101]

1. Heathens; for when Hamor and Shechem had a mind to the

daughter and cattle of Jacob, and saw that there was no ways for them to come at them, but by becoming circumcised; they say to their companions, if every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs, be ours? Their daughter and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, Gen. xxxiv. 20—23.

CHRISTIAN ANSWERS BY-ENDS AND HIS FRIENDS.

2. The hypocritical Pharisees were also of this religion; long prayers were their pretence, but to get widows' houses was their intent; and greater damnation was from God their judgment. (Luke xx. 46, 47.)

3. Judas the devil was also of this religion; he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition.

4. Simon the witch was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was according. (Acts viii. 19—22.)

5. Neither will it out of my mind, but that that man that takes up religion for the world, will throw away religion for the world; for so surely as Judas resigned the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question, therefore, affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works.[102] Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer; so there was a great silence among them. Mr. By-ends and his company also staggered and kept behind, that Christian and Hopeful might outgo them. Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

The ease that pilgrims have is but little in this life.

Then Christian and Hopeful outwent them again, and went till they came at a delicate plain called Ease, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the further side of that plain was a little Hill called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

Lucre Hill a dangerous hill.

Demas at the Hill Lucre. He calls to Christian and Hopeful to come to him.

Then I saw in my dream, that a little off the road, over against the silver mine, stood Demas (gentleman-like) to call to passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.

CHR. What thing so deserving as to turn us out of the way to see it?

Demas. Here is a silver mine, and some digging in it for treasure. If you will come, with a little pains you may richly provide for yourselves.

Hope. Then said Hopeful, Let us go see.[103]

Hopeful tempted to go, but Christian holds him back.

Chr. Not I, said Christian, I have heard of this place before now; and how many have there been slain; and besides that, treasure is a snare to those that seek it; for it hindereth them in their pilgrimage. Then Christian called to Demas, saying, Is not the place dangerous? Hath it not hindered many in their pilgrimage? (Hos. xiv. 8.)

Demas. Not very dangerous, except to those that are careless (but withal, he blushed as he spake).

Chr. Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

Hope. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

Chr. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

Demas. Then Demas called again, saying, But will you not come over and see?

Christian roundeth up Demas.

Chr. Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesty's judges (2 Tim. iv. 10); and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

Demas cried again, that he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said Christian, What is thy name? Is it not the same by the which I have called thee?

Demas. Yes, my name is Demas; I am the son of Abraham.

Chr. I know you; Gehazi was your great-grandfather, and Judas your father; and you have trod in their steps. (2 Kings v. 20; Matt.

xxvi. 14, 15; xxvii. 1—5.) It is but a devilish prank that thou usest; thy father was hanged for a traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

By-ends goes over to Demas.

By this time By-ends and his companions were come again within sight, and they, at the first beck, went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way.[104] Then sang Christian—

By-ends and silver Demas both agree;
One calls, the other runs, that he may be
A sharer in his lucre; so these do
Take up in this world, and no further go.

They see a strange monument.

Now I saw that, just on the other side of this plain, the Pilgrims came to a place where stood an old monument, hard by the highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a woman transformed into the shape of a pillar: here therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied written above the head thereof, a writing in an unusual hand; but he being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning; so he came, and after a little laying of letters together, he found the same to be this, "Remember Lot's Wife." So he read it to his fellow; after which they both concluded that that was the pillar of salt into which Lot's wife was turned, for her looking back with a covetous heart, when she was going from Sodom for safety.[105] (Gen. xix. 26.) Which sudden and amazing sight gave them occasion of this discourse.

Chr. Ah, my brother! this is a seasonable sight; it came opportunely to us after the invitation which Demas gave us to come over to view the Hill Lucre; and had we gone over, as he desired us, and as thou wast inclining to do, my brother, we had, for aught I know, been made ourselves like this woman, a spectacle for those that shall come after to behold.

HOPE. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference betwixt her sin and mine? She only looked back; and I had a desire to go see. Let grace be adored, and let me be ashamed that ever such a thing should be in mine heart.

LOT'S WIFE.

CHR. Let us take notice of what we see here, for our help for time to come. This woman escaped one judgment, for she fell not by the destruction of Sodom; yet she was destroyed by another, as we see she is turned into a pillar of salt.

HOPE. True; and she may be to us both caution and example;

caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution; so Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to others to beware. (Num. xxvi. 9, 10.) But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after (for we read not that she stepped one foot out of the way), was turned into a pillar of salt; especially since the judgment which overtook her did make her an example, within sight of where they are; for they cannot choose but see her, did they but lift up their eyes.

CHR. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows.[106] It is said of the men of Sodom, that they were sinners exceedingly, because they were sinners before the Lord, that is, in his eyesight, and notwithstanding the kindnesses that he had showed them (Gen. xiii. 13); for the land of Sodom was now like the garden of Eden heretofore. (Gen. xiii. 10.) This, therefore, provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest judgments.

HOPE. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example! This ministereth occasion to us to thank God, to fear before him, and always to remember Lot's wife.[107]

A river.

I saw, then, that they went on their way to a pleasant river; which David the king called "the river of God," but John, "the river of the water of life." (Psa. lxv. 9; Rev. xxii.; Ezek. xlvii.) Now their way lay just upon the bank of the river; here,

THE PILGRIMS REST BY THE RIVER OF THE WATER OF LIFE.

therefore, Christian and his companion walked with great delight; they drank also of the water of the river, which was pleasant, and enlivening to their weary spirits: besides, on the banks of this river, on either side, were green trees, that bore all manner of fruit; and the leaves of the trees were good for medicine; with the fruit of these trees they were also much delighted; and the leaves they eat to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautified with lilies, and it was green all the year long. In this meadow they lay down, and slept; for here they might lie down safely. When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down

Trees by the river. The fruit and leaves of the trees.

A meadow in which they lie down to sleep.

again to sleep. (Ps. xxiii. 2; Isaiah xiv. 30.) Thus they did several days and nights. Then they sang—

Behold ye how these crystal streams do glide,
To comfort pilgrims by the highway side;
The meadows green, beside their fragrant smell,
Yield dainties for them: and he that can tell
What pleasant fruit, yea, leaves, these trees do yield,
Will soon sell all, that he may buy this field.

So when they were disposed to go on (for they were not, as yet, at their journey's end), they ate and drank, and departed.[108]

By-Path Meadow.

One temptation does make way for another.

Now, I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted; at which they were not a little sorry; yet they durst not go out of the way. Now the way from the river was rough, and their feet tender, by reason of their travels; "so the souls of the pilgrims were much discouraged because of the way." (Num. xxi. 4.) Wherefore, still as they went on, they wished for better way. Now, a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called By-path Meadow. Then, said Christian to his fellow, If this meadow lieth along by our way-side, let us go over into it. Then he went to the stile to see, and behold, a path lay along by the way, on the other side of the fence. It is according to my wish, said Christian. Here is the easiest going; come, good Hopeful, and let us go over.

HOPE. But how if this path should lead us out of the way?[109]

Strong Christians may lead weak ones out of the way.

See what it is too suddenly to fall in with strangers.

CHR. That is not like, said the other. Look, doth it not go along by the way-side? So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they, looking before them, espied a man walking as they did (and his name was Vain-confidence); so they called after him, and asked him whither that way led. He said, To the Celestial Gate. Look, said Christian, did not I tell you so? By this you may see we are right. So they followed, and he went before them. But, behold, the night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

CHRISTIAN AND HOPEFUL AT THE STILE LEADING INTO BY-PATH MEADOW.

He, therefore, that went before (Vain-confidence by name), not seeing the way before him, fell into a deep pit (Isa. ix. 16), which was on purpose there made, by the Prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.[110]

A pit to catch the vain-glorious in.

Now Christian and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder, and lighten in a very dreadful manner; and the water rose amain.[111]

Reasoning between Christian and Hopeful.

Then Hopeful groaned in himself, saying, Oh, that I had kept on my way!

CHR. Who could have thought that this path should have led us out of the way?

HOPE. I was afraid on it at the very first, and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I.[112]

CHR. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger; pray, my brother, forgive me; I did not do it of an evil intent.

Christian's repentance for leading of his brother out of the way.

HOPE. Be comforted, my brother, for I forgive thee; and believe, too, that this shall be for our good.

CHR. I am glad I have with me a merciful brother; but we must not stand thus: let us try to go back again.

HOPE. But, good brother, let me go before.

CHR No, if you please, let me go first, that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

HOPE. No, said Hopeful, you shall not go first; for your mind being troubled may lead you out of the way again. Then, for their encouragement, they heard the voice of one saying, "Set thine heart toward the highway, even the way which thou wentest; turn again." (Jer. xxxi. 21.) But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way, when we are in, than going in when we are out.) Yet they adventured to go back, but it was so dark, and the flood was so high, that in their going back they had like to have been drowned nine or ten times.

They are in danger of drowning as they go back.

THE PILGRIMS FOUND ASLEEP BY GIANT DESPAIR.

They sleep in the grounds of Giant Despair.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sat down there until the day-break; but, being weary, they fell asleep. Now there was, not far from the place where they lay, a castle called Doubting Castle, the owner whereof was Giant Despair;[113] and it was in his grounds they now were sleeping: wherefore he, getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then, with a grim and surly voice, he bid them awake; and asked them whence they were, and what they did in his grounds. They told him they were pilgrims, and that they had lost their way. Then said the Giant, You have this night trespassed on me, by trampling in, and lying on my grounds, and therefore you must go along with me. So they were forced to go,

He finds them in his grounds, and carries them to Doubting Castle.

because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The giant, therefore, drove them before him, and put them into his castle, into a very dark dungeon, nasty and stinking to the spirits of these two men. (Psalm lxxxviii. 18.) Here, then, they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did; they were, therefore, here in evil case, and were far from friends and acquaintance. Now in this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.

The grievousness of their imprisonment.

[*The Pilgrims now, to gratify the flesh,*
Will seek its ease; but oh! how they afresh
Do thereby plunge themselves new griefs into!
Who seek to please the flesh, themselves undo.]

Now, Giant Despair had a wife, and her name was Diffidence.[114] So when he was gone to bed, he told his wife what he had done; to wit, that he had taken a couple of prisoners and cast them into his dungeon, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her. Then she counselled him that when he arose in the morning he should beat them without any mercy. So, when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they never gave him a word of distaste. Then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery, and to mourn under their distress. So all that day they spent the time in nothing but sighs and bitter lamentations. The next night, she, talking with her husband about them further, and understanding they were yet alive, did advise him to counsel them to make away with themselves. So when morning was come, he goes to them

On Thursday, Giant Despair beats his prisoners.

GIANT DESPAIR BEATS THE PILGRIMS, AND LEAVES THEM TO MOURN UNDER THEIR DISTRESS.

in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison, for why, said he, should you choose life, seeing it is attended with so much bitterness?[115] But they desired him to let them go. With that he looked ugly upon them, and, rushing to them, had doubtless made an end of them himself, but

On Friday, Giant Despair counsels them to kill themselves.

that he fell into one of his fits (for he sometimes, in sunshiny weather, fell into fits), and lost for a time the use of his hand; wherefore he withdrew, and left them as before, to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no; and thus they began to discourse:—

The Giant sometimes has fits.

CHR. Brother, said Christian, what shall we do? The life that we now live is miserable. For my part I know not whether is best, to live thus, or to die out of hand. "My soul chooseth strangling rather than life" (Job vii. 15), and the grave is more easy for me than this dungeon. Shall we be ruled by the Giant?[116]

Christian crushed.

HOPE. Indeed, our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide; but yet, let us consider, the Lord of the country to which we are going hath said, Thou shalt do no murder; no, not to another man's person; much more, then, are we forbidden to take his counsel to kill ourselves. Besides, he that kills another, can but commit murder upon his body; but for one to kill himself is to kill body and soul at once. And, moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell, whither for certain the murderers go? For "no murderer hath eternal life,"[117] &c. And let us consider, again, that all the law is not in the hand of Giant Despair. Others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hand. Who knows, but that God that made the world may cause that Giant Despair may die? or that, at some time or other, he may forget to lock us in? or that he may, in a short time, have another of his fits before us, and may lose the use of his limbs? and if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but, however, my brother, let us be patient, and endure a while. The time may come that may give us a happy release; but let us not be our own murderers. With these words, Hopeful at present did moderate

Hopeful comforts him.

the mind of his brother; so they continued together (in the dark) that day, in their sad and doleful condition.[118]

Well, towards evening, the Giant goes down into the dungeon again, to see if his prisoners had taken his counsel; but when he came there he found them alive; and truly, alive was all; for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them that seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

Christian still dejected.

At this they trembled greatly,[119] and I think that Christian fell into a swoon;[120] but, coming a little to himself again, they renewed their discourse about the Giant's counsel; and whether yet they had best to take it or no. Now Christian again seemed to be for doing it,[121] but Hopeful made his second reply as followeth:—

Hopeful comforts him again, by calling former things to remembrance.

HOPE. My brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel, in the Valley of the Shadow of Death. What hardship, terror, and amazement hast thou already gone through! And art thou now nothing but fear! Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also, this Giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth; and with thee I mourn without the light. But let us exercise a little more patience; remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain, nor cage, nor yet of bloody death. Wherefore let us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can.

Now, night being come again, and the Giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel. To which he replied, They are sturdy rogues, they choose rather to bear all hardship, than to make away themselves. Then said she, Take them into the castle-yard to-morrow, and show them the bones and skulls of those that thou hast already despatched, and make them believe, ere a week comes to an end, thou also will tear them in pieces, as thou hast done their fellows before them.[122]

So when the morning was come, the Giant goes to them again, and takes them into the castle-yard, and shows them, as his wife had bidden him. These, said he, were pilgrims as you are, once, and they trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces, and so, within ten days, I will do you. Go, get you down to your den again; and with that he beat them all the way thither. They lay, therefore, all day on Saturday in a lamentable case, as before.[123] Now, when night was come, and when Mrs. Diffidence and her husband, the Giant, were got to bed, they began to renew their discourse of their prisoners; and withal the old Giant wondered, that he could neither by his blows nor his counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the Giant; I will, therefore, search them in the morning.

On Saturday, the Giant threatened that shortly he would pull them in pieces.

Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day.

Now, a little before it was day, good Christian, as one half amazed, brake out in this passionate speech: What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise,[124] that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, That is good news, good brother; pluck it out of thy bosom, and try.[125]

A key in Christian's bosom, called Promise, opens any lock in Doubting Castle.

Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt (as he turned the key) gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle-yard, and, with his key, opened that door also. After, he went to the iron gate, for that must be opened too; but that lock went damnable hard,[126] yet the key did open it. Then they thrust open the gate to make their escape with speed, but that gate, as it opened, made such a creaking, that it waked Giant Despair, who, hastily rising to pursue his prisoners,

CHRISTIAN AND HOPEFUL ESCAPE FROM THE DUNGEON OF GIANT DESPAIR.

felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway, and so were safe, because they were out of his jurisdiction.

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after, from falling into the hands of Giant Despair.[127]

So they consented to erect there a pillar, and to engrave upon the side thereof this sentence—"Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy his holy Pilgrims." Many, therefore, that followed after, read what was written, and escaped the danger. This done, they sang as follow:—

A pillar erected by Christian and his fellow.

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground;
And let them that come after have a care,
Lest heedlessness makes them, as we, to fare.
Lest they for trespassing his prisoners are,
Whose castle's Doubting, and whose name's Despair.

They went then till they came to the Delectable Mountains, which mountains belong to the Lord of that hill of which we have spoken before; so they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the tops of these mountains shepherds feeding their flocks, and they stood by the highway side. The Pilgrims therefore went to them, and leaning upon their staves (as is common with weary pilgrims, when they stand to talk with any by the way), they asked, Whose Delectable Mountains are these? And whose be the sheep that feed upon them?

The Delectable Mountains.

They are refreshed in the mountains.

Talk with the Shepherds.

[*Mountains delectable they now ascend,*
Where Shepherds be, which to them do commend
Alluring things, and things that cautious are,
Pilgrims are steady kept by faith and fear.]

SHEP. These mountains are Immanuel's Land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them. (John x. 11.)

CHR. Is this the way to the Celestial City?

SHEP. You are just in your way.

CHR. How far is it thither?[128]

SHEP. Too far for any but those that shall get thither indeed.

CHR. Is the way safe or dangerous?

SHEP. Safe for those for whom it is to be safe; "but the transgressors shall fall therein." (Hos. xiv. 9.)

CHR. Is there, in this place, any relief for pilgrims that are weary and faint in the way?

SHEP. The Lord of these mountains hath given us a charge not to be "forgetful to entertain strangers" (Heb. xiii. 2), therefore the good of the place is before you.

I saw also in my dream, that when the Shepherds perceived that they were wayfaring men, they also put questions to them, to which they made answer as in other places; as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein? For but few of them that begin to come hither do show their face on these mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.[129]

The Shepherds welcome them.

The Shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their tents, and made them partake of that which was ready at present. They said, moreover, We would that ye should stay here awhile, to be acquainted with us; and yet more to solace yourselves with the good of these Delectable Mountains. They then told them, that they were content to stay; so they went to their rest that night, because it was very late.

The names of the Shepherds.

Then I saw in my dream, that in the morning the Shepherds called up Christian and Hopeful to walk with them upon the mountains; so they went forth with them, and walked awhile, having a pleasant prospect on every side. Then said the Shepherds one to another, Shall we show these pilgrims some wonders? So when they had concluded to do it, they had them first to the top of a hill called Error, which was very steep on the furthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed all

They are shown wonders.

The Mountain of Error.

THE PILGRIMS WELCOMED BY THE SHEPHERDS ON THE DELECTABLE MOUNTAINS.

to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The Shepherds answered, Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus, as concerning the faith of the resurrection of the body? (2 Tim. ii. 17, 18.) They answered, Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for an example to others to take heed how they clamber too high, or how they come too near the brink of this mountain.[130]

Mount Caution.

Then I saw that they had them to the top of another mountain and the name of that is Caution, and bid them look afar off; which, when they did, they perceived, as they thought, several men walking up and down among the tombs that were there: and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them.[131] Then said Christian, What means this?

THE VICTIMS OF GIANT DESPAIR AMONG THE TOMBS.

The Shepherds then answered, Did you not see a little below these mountains a stile that led into a meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair, and these, pointing to them among the tombs, came once on pilgrimage, as you do now, even till they came to that same stile; and because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle; where, after they had been a while kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding, shall remain in the congregation of the dead." (Prov. xxi. 16.)[132] Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the Shepherds.

Then I saw in my dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of a hill, and they opened the door, and bid them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said Christian, What means this? The Shepherds told them, This is a by-way to hell, a way that hypocrites go in at; namely, such as sell their birthright, with Esau; such as sell their Master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife. Then said Hopeful to the Shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not?

A by-way to hell.

SHEP. Yes, and held it a long time too.

HOPE. How far might they go on in pilgrimage in their day, since they notwithstanding were thus miserably cast away?

SHEP. Some further, and some not so far, as these mountains.

Then said the Pilgrims one to another, We have need to cry to the Strong for strength.

SHEP. Aye, and you will have need to use it when you have it, too.

By this time the Pilgrims had a desire to go forward, and the Shepherds a desire they should; so they walked together towards the end of the mountains. Then said the Shepherds one to another, Let us here show to the Pilgrims the gates of the Celestial City, if they have skill to look through our perspective glass.[133] The Pilgrims then lovingly accepted the motion; so they had them to the top of a high hill, called Clear, and gave them their glass to look.

The Shepherds' perspective glass.

The Hill Clear.

Then they essayed to look, but the remembrance of that last thing that the Shepherds had shown them, made their hands shake; by means of which impediment, they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place.[134] Then they went away, and sang this song—

The fruits of servile fear.

Thus, by the Shepherds, secrets are reveal'd,
Which from all other men are kept conceal'd.
Come to the Shepherds, then, if you would see
Things deep, things hid, and that mysterious be.[135]

When they were about to depart, one of the Shepherds gave them a note of the way. Another of them bid them beware of the Flatterer. The third bid them take heed that they sleep not upon the Enchanted Ground. And the fourth bid them God-speed. So I awoke from my dream.[136]

A twofold Caution.

And I slept, and dreamed again, and saw the same two Pilgrims going down the mountains along the highway towards the city. Now, a little below these mountains, on the left hand, lieth the country of Conceit; from which country there comes into the way in which the Pilgrims walked, a little crooked lane. Here, therefore, they met with a very brisk lad, that came out of that country; and his name was Ignorance. So Christian asked him from what parts he came, and whither he was going.

The country of Conceit, out of which came Ignorance.

IGNOR. Sir, I was born in the country that lieth off there a little on the left hand, and I am going to the Celestial City.

Christian and Ignorance have some talk.

CHR. But how do you think to get in at the gate? for you may find some difficulty there.

IGNOR. As other good people do, said he.

CHR. But what have you to show at that gate, that may cause that the gate should be opened to you?

The ground of Ignorance's hope.

IGNOR. I know my Lord's will, and I have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

CHR. But thou camest not in at the wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane, and therefore, I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge that thou art a thief and a robber, instead of getting admittance into the city.

He saith to every one that he is a fool.

IGNOR. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it, nor need they matter whether they do or no, since we have, as you see, a fine, pleasant green lane, that comes down from our country, the next way into the way.

How to carry it to a fool.

When Christian saw that the man was "wise in his own conceit," he said to Hopeful whisperingly, "There is more hope of a fool than of him." (Prov. xxvi. 12.) And said, moreover, "When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool." (Eccles. x. 3.) What, shall we talk further with him, or out-go him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good to him? Then said Hopeful—

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, those that no understanding have,
Although he made them, them he will not save.

IGNORANCE.

HOPE. He further added, It is not good, I think, to say all to him at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying of him back to the door that they saw on the side of the hill. (Matt. xii. 45; Prov. v. 22.) Now good Christian began to tremble, and so did Hopeful his companion; yet as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostasy. But he did not perfectly see his face, for he did hang his head like a thief that is found.[137] But being once past, Hopeful looked after him, and espied on his back a paper with this inscription, "Wanton professor and damnable apostate." Then said Christian to his fellow, Now I call to remembrance, that which was told me of a thing that happened to a good man hereabout. The name of the man was Little-faith, but a good man, and he dwelt in the town of Sincere. The thing was this: At the entering in at this passage, there comes down from Broad-way Gate, a lane called Dead Man's Lane; so called because of the murders that are commonly done there; and this Little-faith going on pilgrimage, as we do now, chanced to sit down there, and slept. Now there happened at that time to come down the lane, from Broad-way Gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt (three brothers), and they, espying Little-faith, where he was, came galloping up with speed. Now the good man was just awake from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this Little-faith looked as white as a clout, and had neither power to fight nor fly. Then said Faint-heart, Deliver thy purse. But he making no haste to do it (for he was loth to lose his money), Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, Thieves! Thieves! With that Guilt, with a great club that was in his

The destruction of one Turn-away.

Christian telleth his companion a story of Little-faith.

Broad-way Gate.

Dead Man's Lane.

Little-faith robbed by Faint-heart, Mistrust, and Guilt.

They got away his silver, and knocked him down.

LITTLE-FAITH ROBBED.

hand, struck Little-faith on the head, and with that blow, felled him flat to the ground, where he lay bleeding as one that would bleed to death.[138] All this while the thieves stood by. But, at last, they hearing that some were upon the road, and fearing lest it should be one Great-grace, that dwells in the city of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself. Now, after a while, Little-faith came to himself, and getting up made shift to scrabble on his way.[139] This was the story.

HOPE. But did they take from him all that ever he had?

Little-faith lost not his best things.

CHR. No; the place where his jewels were they never ransacked, so those he kept still. But, as I was told, the good man was much afflicted for his loss, for the thieves got most of his spending-money. That which they got not (as I said) were jewels, also he had a little odd money left, but scarce enough to bring him to his journey's end (1 Pet. iv. 18); nay, if I was not misinformed, he was forced to beg as he went, to keep himself alive; for his jewels he might not sell. But beg, and do what he could, he went (as we say) with many a hungry belly the most part of the rest of the way.[140]

Little-faith forced to beg to his journey's end.

HOPE. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the Celestial Gate?

He kept not his best things by his own cunning. 2 Tim. i. 14.

CHR. It is a wonder; but they got not that, though they missed it not through any good cunning of his; for he, being dismayed with their coming upon him, had neither power nor skill to hide anything; so it was more by good Providence than by his endeavour, that they missed of that good thing.

HOPE. But it must needs be a comfort to him, that they got not his jewels from him.[141]

CHR. It might have been great comfort to him, had he used it as he should; but they that told me the story said, that he made but little use of it all the rest of the way, and that because of the dismay that he had in the taking away his money; indeed, he forgot it a great part of the rest of his journey; and, besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all. (1 Pet. i. 9).

He is pitied by both.

HOPE. Alas! poor man. This could not but be a great grief to him.

CHR. Grief! ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed, and wounded too, and that in a strange place, as he was? It is a wonder he did not die with grief, poor heart! I was told that he scattered almost all the rest

LITTLE-FAITH'S GRIEF FOR HIS LOSS.

of the way with nothing but doleful and bitter complaints; telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with his life.[142]

HOPE. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels,[143] that he might have wherewith to relieve himself in his journey.

Christian snubbeth his fellow for unadvised speaking.

CHR. Thou talkest like one upon whose head is the shell to this very day; for what should he pawn them, or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the Celestial City, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him than the appearance and villany of ten thousand thieves.

HOPE. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage, and that birthright was his greatest jewel; and if he, why might not Little-faith do so too? (Heb. xii. 16.)

A discourse about Esau and Little-faith.

Esau was ruled by his lusts.

Esau never had faith.

CHR. Esau did sell his birthright indeed, and so do many besides, and by so doing exclude themselves from the chief blessing, as also that caitiff did; but you must put a difference betwixt Esau and Little-faith, and also betwixt their estates. Esau's birthright was typical, but Little-faith's jewels were not so; Esau's belly was his god, but Little-faith's belly was not so; Esau's want lay in his fleshly appetite, Little-faith's did not so. Besides, Esau could see no further than to the fulfilling of his lusts; "Behold, I am at the point to die (said he), and what profit shall this birthright do me?" (Gen. xxv. 32.) But Little-faith, though it was his lot to have but a little faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more than to sell them, as Esau did his birthright. You read not anywhere that Esau had faith, no, not so much as a little; therefore no marvel if, where the flesh only bears sway (as it will in that man where no faith is to resist), if he sells his birthright, and his soul and all, and that to the devil of hell; for it is with such, as it is with the ass, who in her occasions cannot be turned away. (Jer. ii. 24.) When their minds are set upon their lusts, they will have them whatever they cost. But Little-faith was of another temper, his mind was on things divine; his livelihood was upon things that were spiritual, and from above; therefore, to what end should he that is of such a temper sell his jewels (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with hay; or can you persuade the turtle-dove to live upon carrion like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot; yet they that have faith, saving faith, though but a little of it, cannot do so. Here, therefore, my brother, is thy mistake.

Little-faith could not live upon Esau's pottage.

A comparison between the turtle-dove and the crow.

HOPE. I acknowledge it; but yet your severe reflection had almost made me angry.[144]

CHR. Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths, with the shell upon their heads; but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

HOPE. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards;[145] would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Hopeful swaggers.

CHR. That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Little-faith had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And, verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee as they did to him, they might put thee to second thoughts.

No great heart for God, where there is but little faith.

We have more courage when out, than when in the conflict.

But, consider again, they are but journeymen thieves,[146] they serve under the king of the bottomless pit, who, if need be, will come in to their aid himself, and his voice is as the roaring of a lion. (Psa. vii. 2; 1 Pet. v. 8.) I myself have been engaged as this Little-faith was, and I found it a terrible thing. These three villains set upon me, and I beginning, like a Christian, to resist, they gave but a call, and in came their master. I would, as the saying is, have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Aye, and yet, though I was so harnessed, I found it hard work to quit myself like a man. No man can tell what in that combat attends us, but he that hath been in the battle himself.[147]

Christian tells his own experience in this case.

HOPE. Well, but they ran, you see, when they did but suppose that one Great-grace was in the way.

CHR. True, they have often fled, both they and their master, when Great-grace hath but appeared; and no marvel; for he is the King's Champion. But, I trow, you will put some difference betwixt Little-faith and the King's Champion. All the King's subjects are not his champions, nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliah as David did? Or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little. This man was one of the weak, and therefore he went to the wall.

The King's Champion.

HOPE. I would it had been Great-grace for their sakes.

CHR. If it had been, he might have had his hands full; for I must tell you, that though Great-grace is excellent good at his weapons, and has, and can, so long as he keeps them at sword's point, do well enough with them; yet, if they get within him, even Faint-heart, Mistrust, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do?

Whoso looks well upon Great-grace's face, shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say (and that when he was in the combat), "We despaired even of life." How did these sturdy rogues and their fellows make David groan, mourn, and roar? Yea, Heman,[148] and Hezekiah, too, though champions in their day, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but though some do say of him that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle. He is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them; and of him it is said, "The sword of him that layeth at him cannot hold the spear, the dart, nor the habergeon: he esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee; sling stones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear." (Job xli. 26—29.) What can a man do in this case? It is true, if a man could, at every turn, have Job's horse, and had skill and courage to ride him, he might do notable things; "for his neck is clothed with thunder, he will not be afraid of the grasshopper; the glory of his nostrils is terrible: he paweth in the valley, and rejoiceth in his strength, he goeth on to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth he back from the sword. The quiver rattleth against him, the glittering spear, and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting." (Job xxxix. 19—25.)

Leviathan's sturdiness.

The excellent mettle that is in Job's horse.

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness Peter, of whom I made mention before. He would swagger, ay, he would; he would, as his vain mind prompted him to say, do better, and stand more for his Master than all men; but who so foiled and run down by these villains, as he?

When, therefore, we hear that such robberies are done on the King's highway, two things become us to do: 1. To go out harnessed and to be sure to take a shield with us; for it was for want of that, that he that laid so lustily at Leviathan could not make him yield: for, indeed, if that be wanting, he fears us not at all. Therefore, he that had skill hath said, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. vi. 16.)

It is good to have a convoy.

2. It is good, also, that we desire of the King a convoy, yea, that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God. (Exod. xxxiii. 15.) Oh, my brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? (Psa. iii. 5—8; xxvii. 1—3.) But, without him, the proud helpers "fall under the slain." (Isa. x. 4.)

I, for my part, have been in the fray before now; and though, through the goodness of him that is best, I am, as you see, alive; yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then sang Christian—

Poor Little-faith! Hast been among the thieves?
Wast robb'd? Remember this, whoso believes,
And gets more faith, shall then a victor be
Over ten thousand, else scarce over three.

A way, and a way.

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go: and here they knew not which of the two to take, for both seemed straight before them; therefore, here they stood still to consider.[149] And as they were thinking about the way, behold a man, black of flesh, but covered with a very light robe, came to them, and asked them why they stood there. They answered they were going to the Celestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to, that, in little time, their faces were turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled, that they knew not what to do; and with that the white robe fell off the black man's back. Then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.[150]

The flatterer finds them.

Christian and his fellow deluded.

They are taken in a net.

CHR. Then said Christian to his fellow, Now do I see myself in error. Did not the Shepherds bid us beware of the flatterers? As is the saying of the wise man, so we have found it this day, "A man that flattereth his neighbour, spreadeth a net for his feet." (Prov. xxix. 5.)

They bewail their condition.

HOPE. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for, saith he, "Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer." (Psalm xvii. 4.) Thus they lay bewailing themselves in the net. At last they espied a Shining One[151] coming towards them with a whip of small cord in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there. They told him that they were poor pilgrims going to Zion, but were led out of their way by a black man, clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is Flatterer, a false

A Shining One comes to them with a whip in his hand.

apostle, that hath transformed himself into an angel of light. (Prov. xxix. 5; Dan. xi. 32; 2 Cor. xi. 13, 14.) So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again. So he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the Shepherds, upon the Delectable Mountains. He asked them then, if they had not of those Shepherds a note of direction for the way. They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, they forgot. He asked, moreover, if the Shepherds did not bid them beware of the Flatterer. They answered, Yes, but we did not imagine, said they, that this fine-spoken man had been he.[152] (Rom. xvi. 18.)

They are examined, and convicted of forgetfulness.

Deceivers fine spoken.

Then I saw in my dream, that he commanded them to lie down; which, when they did, he chastised them sore, to teach them the good way wherein they should walk (Deut. xxv. 2); and as he chastised them he said, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." (Rev. iii. 19; 2 Chron. vi. 26, 27.) This done, he bid them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way, singing—

They are whipt, and sent on their way.

Come hither, you that walk along the way;
See how the pilgrims fare that go astray!
They catched are in an entangling net,
'Cause they good counsel lightly did forget:
'Tis true they rescued were, but yet you see,
They're scourged to boot. Let this your caution be.

Now, after a while, they perceived, afar off, one coming softly and alone, all along the highway to meet them. Then said Christian to his fellow, Yonder is a man with his back toward Zion, and he is coming to meet us.

Hope. I see him; let us take heed to ourselves now, lest he should prove a flatterer also. So he drew nearer and nearer, and at last came

ATHEIST.

up unto them. His name was Atheist, and he asked them whither they were going.[153]

The Atheist meets them.

CHR. We are going to Mount Zion.

He laughs at them.

Then Atheist fell into a very great laughter.

CHR. What is the meaning of your laughter?

ATHEIST. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and you are like to have nothing but your travel for your pains.

They reason together.

CHR. Why, man, do you think we shall not be received?

ATHEIST. Received! There is no such place as you dream of in all this world.[154]

CHR. But there is in the world to come.

ATHEIST. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city this twenty years; but find no more of it than I did the first day I set out. (Jer. xxii. 12; Eccles. x. 15.)

CHR. We have both heard and believe that there is such a place to be found.

The Atheist takes up his content in this world.

ATHEIST. Had not I, when at home, believed, I had not come thus far to seek; but finding none (and yet I should had there been such a place to be found, for I have gone to seek it further than you), I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which, I now see, is not.[155]

Christian proveth his brother.

CHR. Then said Christian to Hopeful his fellow, Is it true which this man hath said?

Hopeful's gracious answer.

A remembrance of former chastisements is a help against present temptations.

HOPE. Take heed, he is one of the flatterers; remember what it hath cost us once already for our hearkening to such kind of fellows. What! no Mount Zion? Did we not see, from the Delectable Mountains, the gate of the city? Also, are we not now to walk by faith? Let us go on, said Hopeful, lest the man with the whip overtake us again. (2 Cor. v. 7.)

You should have taught me that lesson, which I will round[156] you in the ears withal: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." (Prov. xix. 27.) I say, my brother, cease to hear him, and let us "believe to the saving of the soul." (Heb. x. 39.)

CHR. My brother, I did not put the question to thee for that I doubted of the truth of our belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of the truth, "and no lie is of the truth." (1 John ii. 21.)

The fruit of an honest heart.

HOPE. Now do I rejoice in hope of the glory of God. So they turned away from the man; and he, laughing at them, went his way.

I saw then in my dream, that they went till they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy of sleep; wherefore he said unto Christian, I do now begin to grow so drowsy that I can scarcely hold up mine eyes; let us lie down here and take one nap.

They are come to the Enchanted Ground.

Hopeful begins to be drowsy.

CHR. By no means, said the other; lest sleeping, we never awake more.

Christian keeps him awake.

HOPE. Why, my brother? Sleep is sweet to the labouring man; we may be refreshed if we take a nap.[157]

CHR. Do you not remember that one of the Shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; "Therefore let us not sleep, as do others, but let us watch and be sober." (1 Thess. v. 6.)

HOPE. I acknowledge myself in a fault; and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, "Two are better than one." Hitherto hath thy company been my mercy, and thou shalt have a good reward for thy labour. (Eccles. iv. 9.)

He is thankful.

CHR. Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

To prevent drowsiness, they fall to good discourse.

HOPE. With all my heart, said the other.

CHR. Where shall we begin?

Good discourse prevents drowsiness.

HOPE. Where God began with us. But do you begin, if you please.

CHR. I will sing you first this song:—

The dreamer's Note.

When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together:
Yea, let them learn of them, in any wise,
Thus to keep ope their drowsy slumb'ring eyes.
Saints' fellowship, if it be managed well,
Keeps them awake, and that in spite of hell.

CHR. Then Christian began and said, I will ask you a question. How came you to think at first of so doing as you do now?

They begin at the beginning of their conversion.

HOPE. Do you mean, how came I at first to look after the good of my soul?

CHR. Yes, that is my meaning.

HOPE. I continued a great while in the delight of those things which were seen and sold at our fair; things which I believe now, would have, had I continued in them, still drowned me in perdition and destruction.

CHR. What things are they?

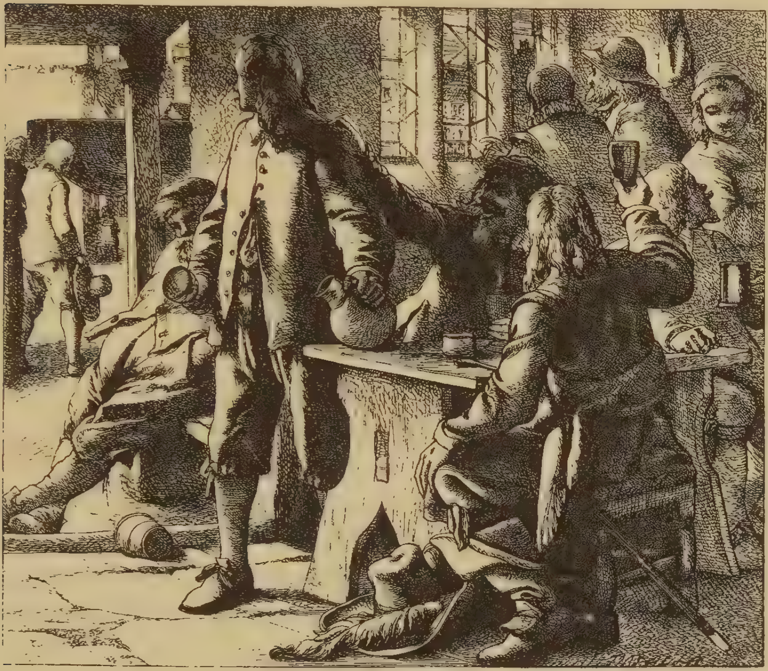
HOPE. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of beloved Faithful, that was put to death for his faith and good living in Vanity Fair, that "the end of these things is death." (Rom. vi. 21—23.) And that for these things' sake "cometh the wrath of God upon the children of disobedience." (Ephes. v. 6.)

Hopeful's life before conversion.

CHR. And did you presently fall under the power of this conviction?

HOPE. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the Word, to shut mine eyes against the light thereof.

Hopeful at first shuts his eyes against the light.



HOPEFUL'S SINS BROUGHT TO MIND.

CHR. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

HOPE. The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that, by awakenings for sin, God at first begins the conversion of a

Reasons of his resisting of the light.

sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

CHR. Then, as it seems, sometimes you got rid of your trouble.

HOPE. Yes, verily, but it would come into my mind again, and then I should be as bad, nay, worse, than I was before.

CHR. Why, what was it that brought your sins to mind again?

HOPE. Many things; as,

When he had lost his sense of sin, what brought this again.

1. If I did but meet a good man in the streets; or,
2. If I have heard any read in the Bible; or,
3. If mine head did begin to ache; or,
4. If I were told that some of my neighbours were sick; or,
5. If I heard the bell toll for some that were dead; or,
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others;
8. But especially, when I thought of myself, that I must quickly come to judgment.

CHR. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

HOPE. No, not I, for then they got faster hold of my conscience; and then, if I did but think of going back to sin (though my mind was turned against it), it would be double torment to me.

CHR. And how did you do then?

HOPE. I thought I must endeavour to mend my life; for else, thought I, I am sure to be damned.

When he could no longer shake off his guilt by sinful courses, then he endeavours to mend.

CHR. And did you endeavour to mend?

HOPE. Yes; and fled from not only my sins, but sinful company too; and betook me to religious duties, as prayer, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others, too much here to relate.

CHR. And did you think yourself well then?

HOPE. Yes, for a while; but at the last, my trouble came tumbling upon me again, and that over the neck of all my reformations.

Then he thought himself well.

CHR. How came that about, since you were now reformed?

HOPE. There were several things brought it upon me, especially such sayings as these: "All our righteousnesses are as filthy rags." (Isa. lxiv. 6.) "By the works of the law shall no flesh be justified." (Gal. ii. 16.) "When ye shall have done all those things, say, We are unprofitable," (Luke xvii. 10;) with many more such like. From whence I began to reason with myself thus: If ALL my righteousnesses are filthy rags; if, by the deeds of the law, NO man can be justified; and if, when we have done ALL, we are yet unprofitable, then it is but a folly to think of heaven by the law. I further thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet, if this old debt stands still in the book uncrossed, for that the shopkeeper may sue him, and cast him into prison till he shall pay the debt.

Reformation at last could not help, and why.

His being a debtor by the law troubled him.

CHR. Well, and how did you apply this to yourself?

HOPE. Why, I thought thus with myself: I have, by my sins, run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, But how shall I be freed from that damnation that I have brought myself in danger of, by my former transgressions?

CHR. A very good application: but, pray, go on.

HOPE. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do; so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one duty[158] to send me to hell, though my former life had been faultless.

His espying bad things in his best duties troubled him.

CHR. And what did you do then?

HOPE. Do! I could not tell what to do, until I brake my mind to Faithful, for he and I were well acquainted. And he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world could save me.

This made him break his mind to Faithful, who told him the way to be saved.

CHR. And did you think he spake true?

HOPE. Had he told me so when I was pleased and satisfied with mine own amendment, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

CHR. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?

HOPE. I must confess the words at first sounded strangely, but after a little more talk and company with him, I had full conviction about it.

At which he started at present.

CHR. And did you ask him what man this was, and how you must be justified by him?

HOPE. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High. And thus, said he, you must be justified by him, even by trusting to what he hath done by himself, in the days of his flesh, and suffered when he did hang on the tree. I asked him further, how that man's righteousness could be of that efficacy to justify another before God? And he told me he was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them, should be imputed, if I believed on Him. (Heb. x.; Rom. iv.; Col. i.; 1 Pet. i.)

A more particular discovery of the way to be saved.

CHR. And what did you do then?

HOPE. I made my objections against my believing, for that I thought he was not willing to save me.

He doubts of acceptation.

CHR. And what said Faithful to you then?

HOPE. He bid me go to him and see. Then I said it was presumption; but he said, No, for I was invited to come. (Matt. xi. 28.) Then he gave me a book of Jesus, his inditing, to encourage me the more freely to come; and he said, concerning that book, that every jot and tittle thereof stood firmer than heaven and earth. (Matt. xxiv. 35.) Then I asked him, What I must do when I came; and he told me I must entreat upon my knees, with all my heart and soul, the Father to reveal him to me. (Psa. xcv. 6; Dan. vi. 10;

FAITHFUL INSTRUCTS HOPEFUL.

He is better instructed.

Jer. xxix. 12, 13.) Then I asked him further, how I must make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came. And he bid me say to this effect: God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see, that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world; and moreover, that thou art willing to bestow him upon such a poor sinner as I am (and I am a sinner indeed); Lord, take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy son Jesus Christ. Amen. (Ex. xxv. 22; Lev. xvi. 2; Num. vii. 89; Heb. iv. 16.)

He is bid to pray.

CHR. And did you do as you were bidden?

He prays.

HOPE. Yes; over, and over, and over.

CHR. And did the Father reveal his Son to you?

HOPE. Not at the first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.

CHR. What did you do then?

HOPE. What! why I could not tell what to do.

CHR. Had you not thoughts of leaving off praying?

He thought to leave off praying.

HOPE. Yes; an hundred times twice told.

CHR. And what was the reason you did not?

He durst not leave off praying, and why.

HOPE. I believed that that was true which had been told me, to wit, that without the righteousness of this Christ, all the world could not save me; and therefore, thought I with myself, if I leave off I die, and I can but die at the throne of grace. And withal, this came into my mind, "Though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. ii. 3.) So I continued praying until the Father showed me his Son.

CHR. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of my understanding (Eph. i. 18, 19); and thus it was: One day I was very sad, I think sadder than at any one time in my life, and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus Christ look down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)

Christ is revealed to him, and how.

But I replied, Lord, I am a great, a very great sinner. And he answered, "My grace is sufficient for thee." (2 Cor. xii. 9.)[159] Then I said, But, Lord, what is believing? And then I saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. (John vi. 35.) Then the water stood in mine eyes, and I asked further, But, Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee? And I heard him say, "And him that cometh to me, I will in no wise cast out." (John vi. 37.) Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, "Christ Jesus came into the world to save sinners." (1 Tim. i. 15.) "He is the end of the law for righteousness to every one that believeth." (Rom. x. 4.) "He died for our sins, and rose again for our justification." (Rom. iv. 25.) "He loved us, and washed us from our sins in his own blood." (Rev. i. 5.) "He is mediator betwixt God and us." (1 Tim. ii. 5.) "He ever liveth to make intercession for us." (Heb. vii. 25.) From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.[160]

CHR. This was a revelation of Christ to your soul indeed; but tell me particularly what effect this had upon your spirit.

HOPE. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into my heart before now, that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus; yea, I thought that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.[161]

I saw then in my dream that Hopeful looked back and saw Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind.

CHR. Ay, ay, I see him; he careth not for our company.

HOPE. But I trow it would not have hurt him, had he kept pace with us hitherto.

CHR. That is true; but I warrant you, he thinketh otherwise.

HOPE. That, I think, he doth; but, however, let us tarry for him. So they did.

Young Ignorance comes up again; their talk.

Then Christian said to him, Come away, man, why do you stay so behind?

IGNOR. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better.

Then said Christian to Hopeful (but softly), Did I not tell you he cared not for our company? But, however, said he, come up, and let us talk away the time in this solitary place. Then directing his speech to Ignorance, he said, Come, how do you? How stands it between God and your soul now?

IGNOR. I hope well; for I am always full of good motions, that come into my mind, to comfort me as I walk. (Prov. xxviii. 26.)

Ignorance's hope, and the ground of it.

CHR. What good motions? pray, tell us.

IGNOR. Why, I think of God and heaven.

CHR. So do the devils and damned souls.

IGNOR. But I think of them and desire them.

CHR. So do many that are never like to come there. "The soul of the sluggard desireth, and hath nothing." (Prov. xiii.)

IGNOR. But I think of them, and leave all for them.

CHR. That I doubt; for leaving all is a hard matter: yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and heaven?

IGNOR. My heart tells me so.

CHR. The wise man says, "He that trusts his own heart is a fool." (Prov. xxviii. 26.)

IGNOR. This is spoken of an evil heart, but mine is a good one.

CHR. But how dost thou prove that?

IGNOR. It comforts me in hopes of heaven.

CHR. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he yet has no ground to hope.

IGNOR. But my heart and life agree together, and therefore my hope is well grounded.

CHR. Who told thee that thy heart and life agree together?

IGNOR. My heart tells me so.

CHR. Ask my fellow if I be a thief! Thy heart tells thee so! Except the Word of God beareth witness in this matter, other testimony is of no value.

IGNOR. But is it not a good heart that hath good thoughts? and is not that a good life that is according to God's commandments?

CHR. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's commandments; but it is one thing, indeed, to have these, and another thing only to think so.

IGNOR. Pray, what count you good thoughts, and a life according to God's commandments?

CHR. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ, and some other things.

IGNOR. What be good thoughts respecting ourselves?

What are good thoughts.

CHR. Such as agree with the Word of God.

IGNOR. When do our thoughts of ourselves agree with the Word of God?

CHR. When we pass the same judgment upon ourselves which the Word passes. To explain myself—the Word of God saith of persons in a natural condition, "There is none righteous, there is none that doeth good." (Rom. iii.) It saith also, that "every imagination of the heart of man is only evil, and that continually." (Gen. vi. 5.) And again, "The imagination of man's heart is evil from his youth." (Rom. viii. 21.) Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the Word of God.

IGNOR. I will never believe that my heart is thus bad.

CHR. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the Word passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when OUR thoughts of our hearts and ways agree with the judgment which the Word giveth of both, then are both good, because agreeing thereto.[162]

IGNOR. Make out your meaning.

CHR. Why, the Word of God saith that man's ways are crooked ways; not good, but perverse. (Psa. cxxv. 5; Prov. ii. 15.) It saith they are naturally out of the good way, that they have not known it. (Rom. iii.) Now, when a man thus thinketh of his ways; I say, when he doth sensibly, and with heart-humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.[163]

IGNOR. What are good thoughts concerning God?

CHR. Even as I have said concerning ourselves, when our thoughts of God do agree with what the Word saith of him; and that is, when we think of his being and attributes as the Word hath taught, of which I cannot now discourse at large; but to speak of him with reference to us: Then we have right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes; also, when we think that all our righteousness stinks in his nostrils, and that, therefore, he cannot abide to see us stand before him in any confidence, even in all our best performances.

IGNOR. Do you think that I am such a fool as to think God can see no further than I? or, that I would come to God in the best of my performances?

CHR. Why, how dost thou think in this matter?

IGNOR. Why, to be short, I think I must believe in Christ for justification.

CHR. How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How, then, dost thou say, I believe in Christ?

IGNOR. I believe well enough for all that.

CHR. How dost thou believe?

The faith of Ignorance.

IGNOR. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his law. Or thus, Christ makes my duties, that are religious, acceptable to his Father, by virtue of his merits; and so shall I be justified.

CHR. Let me give an answer to this confession of thy faith.

1. Thou believest with a fantastical faith; for this faith is nowhere described in the Word.

2. Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applies it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.[164]

4. Therefore, this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty; for true justifying faith puts the soul, as sensible of its condition by the law, upon flying for refuge unto Christ's righteousness, which righteousness of his is not an act of grace, by which he maketh, for justification, thy obedience accepted with God; but his personal obedience to the law, in doing and suffering for us what that required at our hands; this righteousness, I say, true faith accepteth; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.

IGNOR. What! would you have us trust to what Christ, in his own person, has done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list; for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

CHR. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is, to bow and win over the heart to God in Christ, to love his name, his word, ways, and people, and not as thou ignorantly imaginest.

HOPE. Ask him if ever he had Christ revealed to him from heaven.[165]

Ignorance jangles with them.

IGNOR. What! you are a man for revelations! I believe that what both you, and all the rest of you, say about that matter, is but the fruit of distracted brains.

HOPE. Why, man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.[166]

IGNOR. That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

He speaks reproachfully of what he knows not.

CHR. Give me leave to put in a word. You ought not so slightly to speak of this matter; for this I will boldly affirm, even as my good companion hath done, that no man can know Jesus Christ but by the revelation of the Father, (Matt. xi. 27;) yea, and faith too, by which the soul layeth hold upon Christ, if it be right, must be wrought by the exceeding greatness of his mighty power; the working of which faith, I perceive, poor Ignorance, thou art ignorant of. (1 Cor. xii. 3; Eph. i. 18, 19.) Be awakened, then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God, for he himself is God, thou shalt be delivered from condemnation.

IGNOR. You go so fast, I cannot keep pace with you. Do you go on before; I must stay a while behind.

The talk broke up.

Then they said—

Well, Ignorance, wilt thou yet foolish be,
To slight good counsel, ten times given thee?
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time, stoop, do not fear;
Good counsel taken well, saves: therefore hear.
But if thou yet shall slight it, thou wilt be
The loser (Ignorance), I'll warrant thee.

Then Christian addressed thus himself to his fellow:—

CHR. Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, It pities me much for this poor man, it will certainly go ill with him at last.

HOPE. Alas! there are abundance in our town in his condition, whole families, yea, whole streets, and that of pilgrims too; and if there be so many in our parts, how many, think you, must there be in the place where he was born?

Chr. Indeed the Word saith, "He hath blinded their eyes, lest they should see," &c. But now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently fears that their state is dangerous?

Hope. Nay, do you answer that question yourself, for you are the elder man.

Chr. Then I say, sometimes (as I think) they may; but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

The good use of fear.

Hope. I do believe, as you say, that fear tends much to men's good, and to make them right, at their beginning to go on pilgrimage.

Chr. Without all doubt it doth, if it be right; for so says the Word, "The fear of the Lord is the beginning of wisdom." (Prov. i. 7; ix. 10; Ps. cxi. 10; Job xxviii. 28.)[167]

Hope. How will you describe right fear?

Right fear.

Chr. True or right fear is discovered by three things:—

1. By its rise; it is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God, his Word, and ways, keeping it tender, and making it afraid to turn from them, to the right hand or to the left, to anything that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.[168]

Hope. Well said; I believe you have said the truth. Are we now almost got past the Enchanted Ground?

Chr. Why, art thou weary of this discourse?

Hope. No, verily, but that I would know where we are.

CHR. We have not now above two miles further to go thereon. But let us return to our matter. Now the ignorant know not that such convictions as tend to put them in fear are for their good, and therefore they seek to stifle them.

Why ignorant persons stifle convictions.

In general.

HOPE. How do they seek to stifle them?

CHR. 1. They think that those fears are wrought by the devil (though indeed they are wrought of God); and, thinking so, they resist them as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith, when, alas for them, poor men that they are, they have none at all! and therefore they harden their hearts against them. 3. They presume they ought not to fear; and therefore, in despite of them, wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

In particular.

HOPE. I know something of this myself; for, before I knew myself, it was so with me.

CHR. Well, we will leave, at this time, our neighbour Ignorance by himself, and fall upon another profitable question.

HOPE. With all my heart, but you shall still begin.

CHR. Well then, did you not know, about ten years ago, one Temporary in your parts, who was a forward man in religion then?

Talk about one Temporary.

HOPE. Know him! yes, he dwelt in Graceless, a town about two miles off of Honesty, and he dwelt next door to one Turnback.

Where he dwelt.

CHR. Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that when he had some sight of his sins, and of the wages that were due thereto.

He was towardly once.

HOPE. I am of your mind, for, my house not being above three miles from him, he would ofttimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see, it is not every one that cries, Lord, Lord.

CHR. He told me once that he was resolved to go on pilgrimage, as we do now; but all of a sudden he grew acquainted with one Save-self, and then he became a stranger to me.

HOPE. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and such others.

CHR. It may be very profitable, but do you begin.

HOPE. Well, then, there are in my judgment four reasons for it:—

Reasons why towardly ones go back.

1. Though the consciences of such men are awakened, yet their minds are not changed; therefore, when the power of guilt weareth away, that which provoked them to be religious ceaseth, wherefore they naturally turn to their own course again, even as we see the dog that is sick of what he has eaten, so long as his sickness prevails, he vomits and casts up all; not that he doth this of a free mind (if we may say a dog has a mind), but because it troubleth his stomach; but now, when his sickness is over, and so his stomach eased, his desire being not at all alienate from his vomit, he turns him about and licks up all, and so it is true which is written, "The dog is turned to his own vomit again." (2 Peter ii. 22.)[169] Thus I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell, as their sense of hell, and the fears of damnation, chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them; I speak now of the fears that they have of men, for "the fear of man bringeth a snare." (Prov. xxix 25.) So then, though they seem to be hot for heaven, so long as the flames of hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts; namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or, at least, of bringing

themselves into unavoidable and unnecessary troubles, and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way; they are proud and haughty, and religion in their eye is low and contemptible; therefore, when they have lost their sense of hell and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them. They like not to see their misery before they come into it; though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe. But because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

CHR. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge, he quakes and trembles, and seems to repent most heartily, but the bottom of all is the fear of the halter; not that he hath any detestation of the offence, as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still, whereas, if his mind was changed, he would be otherwise.

HOPE. Now I have showed you the reasons of their going back, do you show me the manner thereof.[170]

CHR. So I will willingly.

How the apostate goes back.

1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come.

2. Then they cast off by degrees private duties, as closet prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to public duty, as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some

of the godly; and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmity they have espied in them) behind their backs.

6. Then they begin to adhere to, and to associate themselves with, carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this they begin to play with little sins openly.

9. And then, being hardened, they show themselves as they are. Thus, being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my dream, that by this time the Pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. (Is. lxii. 4.) Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. (Can. ii. 10—12.) In this country the sun shineth night and day; wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair, neither could they from this place so much as see Doubting Castle.[171] Here they were within sight of the city they were going to, also here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was upon the borders of heaven. In this land also, the contract between the bride and the bridegroom was renewed; yea, here, "As the bridegroom rejoiceth over the bride, so did their God rejoice over them." (Is. lxii. 5.) Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimage. (Verse 8.) Here they heard voices from out of the city, loud voices, saying, "Say ye to the daughter of Zion, Behold, thy salvation cometh! Behold, his reward is with him!" (Verse 11.) Here all the inhabitants of the country

Angels.

called them, "The holy people, The redeemed of the Lord, Sought out," &c. (Verse 12.)

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the street thereof was paved with gold; so that by reason of the natural glory of the city, and the reflection of the sunbeams upon it, Christian with desire fell sick; Hopeful also had a fit or two of the same disease. Wherefore, here they lay by it a while, crying out, because of their pangs, "If ye find my beloved, tell him that I am sick of love." (Can. v. 8.)[172]

THE PILGRIMS IN SIGHT OF THE HOLY CITY

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way, to whom the Pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delight, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves with the dainties. (Deut. xxiii. 24.) He also showed them there the King's walks, and the arbours where he delighted to be; and here they tarried and slept.[173]

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly as to cause the lips of them that are asleep to speak.[174]

So I saw that when they awoke, they addressed themselves to go up to the city; but, as I said, the reflection of the sun upon the city (for "the city was pure gold," Rev. xxi. 18) was so extremely glorious, that they could not, as yet, with open face behold it, but through an instrument made for that purpose. (2 Cor. iii. 18.) So I saw, that as I went on, there met them two men, in raiment that shone like gold; also their faces shone as the light.[175]

These men asked the Pilgrims whence they came; and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures they had met in the way; and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the city.[176]

Christian then, and his companion, asked the men to go along with them; so they told them they would. But, said they, you must obtain it by your own faith. So I saw in my dream that they went on together, until they came in sight of the gate.

Now, I further saw, that betwixt them and the gate was a river, but there was no bridge to go over: the river was very deep. At the sight, therefore, of this river, the Pilgrims were much stunned; but the men that went with them said, You must go through, or you cannot come at the gate.

Death.

The Pilgrims then began to inquire if there was no other way to the gate; to which they answered, Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path, since the foundation of the world, nor shall, until the last trumpet shall sound. (1 Cor. xv. 51, 52.) The Pilgrims then, especially Christian, began to despond in their minds, and looked this way and that, but no way could be found by them, by which they might escape the river.[177] Then they asked the men if the waters were all of a depth. They said, No; yet they could not help them in that case; for, said they, you shall find it deeper or shallower, as you believe in the King of the place.

Death is not welcome to nature, though by it we pass out of this world into glory.

Angels help us not comfortably through death.

They then addressed themselves to the water; and entering, Christian began to sink, and crying out to his good friend Hopeful, he said, I sink in deep waters; the billows go over my head, all his waves go over me! Selah.[178]

Then said the other, Be of good cheer, my brother, I feel the bottom, and it is good. Then said Christian, Ah! my friend, "the sorrows of death have compassed me about;" I shall not see the land that flows with milk and honey; and with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember, nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart fears that he should die in that river, and never obtain entrance in at the gate. Here, also, as they that stood by perceived, he was much in the troublesome

Christian's conflict at the hour of death.

thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed that he was troubled with apparitions of hobgoblins and evil spirits, for ever and anon he would intimate so much by words.[179] Hopeful, therefore, here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere a while, he would rise up again half dead. Hopeful also would endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, It is you, it is you they wait for; you have been Hopeful ever since I knew you. And so have you, said he to Christian. Ah, brother! said he, surely if I was right he would now arise to help me, but for my sins he hath brought me into the snare, and hath left me. Then said Hopeful, My brother, you have quite forgot the text, where it is said of the wicked, "There are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men." (Psa. lxxiii. 4, 5.) These troubles and distresses that you go through in these waters are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Christian delivered from his fears in death.

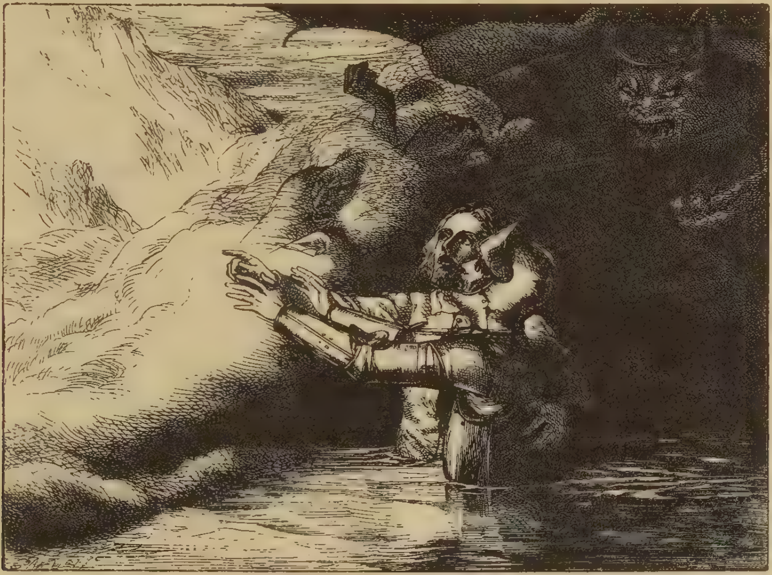
The angels do wait for them, so soon as they are passed out of this world.

Then I saw in my dream, that Christian was as in a muse a while. To whom also Hopeful added this word, Be of good cheer. Jesus Christ maketh thee whole; and with that Christian brake out with a loud voice, Oh! I see him again, and he tells me, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." (Isa. xliii. 2.) Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow. Thus they got over.[180] Now, upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them; wherefore, being come out of the river, they saluted them saying, We are ministering spirits, sent forth to minister for those that shall be heirs of salvation. Thus they went along towards the gate.

[*Now, now look how the holy pilgrims ride,*
Clouds are their Chariots, Angels are their Guide:
Who would not here for him all hazards run,
That thus provides for his when this world's done.]

They have put off mortality.

Now you must note that the city stood upon a mighty hill, but the Pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also, they had left their mortal garments behind them in the river, for though they went in with them, they came out without them. They, therefore, went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds.[181] They therefore went up through the regions of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.[182]



THE PILGRIMS CROSS THE RIVER OF DEATH.

The talk they had with the Shining Ones was about the glory of the place; who told them that the beauty and glory of it was inexpressible. There, said they, is the "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect." (Heb. xii. 22—24.) You are going now, said they, to the paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof; and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. (Rev. ii. 7; iii. 4; xxii. 5.) There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction, and death, "for the former things are passed away." You are now going to Abraham, to Isaac, and Jacob, and to the prophets—men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness. (Isa. lvii. 1, 2; lxv. 17.) The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way. (Gal. vi. 7.) In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One, for "there you shall see him as he is." (1 John iii. 2.) There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive, even every one that follows into the holy place after you. There also shall you be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the throne of judgment, you

THE PILGRIMS ASCEND THE HILL ESCORTED BY THE HOST OF HEAVEN.

shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. (1 Thes. iv. 13—17; Jude 14; Dan. vii. 9, 10; 1 Cor. vi. 2, 3.) Also, when he shall again return to the city, you shall go too, with sound of trumpet, and be ever with him.

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said, by the other two Shining Ones, These are the men that have loved our Lord when they were in the world, and that have left all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they which are called unto the marriage supper of the Lamb." (Rev. xix. 9.) There came out also at this time to meet them, several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises, and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting, and sound of trumpet.

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left (as it were to guard them through the upper regions), continually sounding as they went, with melodious noise, in notes on high: so that the very sight was to them that could behold it, as if heaven itself was come down to meet them.[183] Thus, therefore, they walked on together; and as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother, how welcome they were into their company, and with what gladness they came to meet them; and now were these two men, as it were, in heaven, before they came at it, being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the city itself in view, and they thought they heard all the bells therein to ring, to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh, by what tongue or pen can their glorious joy be expressed! And thus they came up to the gate.

Now, when they were come up to the gate, there was written over it in letters of gold, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. xxii. 14.)

Then I saw in my dream, that the Shining Men bid them call at the gate; the which, when they did, some looked from above over the gate, to wit, Enoch, Moses, and Elijah, &c., to whom it was said, These pilgrims are come from the City of Destruction, for the love that they bear to the King of this place; and then the pilgrims gave in unto them each man his certificate,[184] which they had received in the beginning; those, therefore, were carried in to the King, who, when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to open the gate, "That the righteous nation," said he, "which keepeth the truth, may enter in." (Isa. xxvi. 2.)[185]

Now I saw in my dream that these two men went in at the gate: and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold. There was also that met them with harps and crowns, and gave them to them—the harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them, "ENTER YE INTO THE JOY OF YOUR LORD."[186] I also heard the men themselves, that they sang with a loud voice, saying, "BLESSING AND HONOUR, AND GLORY, AND POWER, BE UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAMB, FOR EVER AND EVER." (Rev. v. 13.)

Now, just as the gates were opened to let in the men, I looked in after them, and, behold, the City shone like the sun; the streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, "Holy, holy, holy is the Lord." (Rev. iv. 8.) And after that they shut up the gates; which, when I had seen, I wished myself among them.

Now while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river side; but he soon got over, and that without half that difficulty which the other two men met with. For it happened that there was

Ignorance comes up to the river.

IGNORANCE THRUST INTO HELL.

then in that place, one Vain-hope, a ferryman, that with his boat helped him over; so he, as the other I saw, did ascend the hill, to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When

Vain-hope does ferry him over.

he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, Whence came you? and what would you have? He answered, I have eat and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and show it to the King; so he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two Shining Ones that conducted Christian and Hopeful to the City, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air, to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of Destruction![187] So I awoke, and behold it was a dream.

THE CONCLUSION.

Now, READER, I have told my dream to thee;
See if thou canst interpret it to me,
Or to thyself, or neighbour; but take heed
Of misinterpreting; for that, instead
Of doing good, will but thyself abuse:
By misinterpreting, evil ensues.

Take heed, also, that thou be not extreme,
In playing with the outside of my dream:
Nor let my figure or similitude
Put thee into a laughter or a feud.
Leave this for boys and fools; but as for thee,
Do thou the substance of my matter see.

Put by the curtains, look within my veil,
Turn up my metaphors, and do not fail,
There, if thou seekest them, such things to find,
As will be helpful to an honest mind.

What of my dross thou findest there, be bold
To throw away, but yet preserve the gold;
What if my gold be wrapped up in ore?—
None throws away the apple for the core.
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

END OF THE FIRST PART.

THE

PILGRIM'S PROGRESS

FROM THIS WORLD

TO THAT WHICH IS TO COME.

The Second Part.

THE AUTHOR'S WAY

OF

SENDING FORTH HIS SECOND PART OF THE PILGRIM.

Go now, my little book, to every place
Where my first Pilgrim has but shown his face,
Call at their door. If any say, Who's there?
Then answer thou, CHRISTIANA is here.
If they bid thee come in, then enter thou,
With all thy boys; and then, as thou know'st how,
Tell who they are, also from whence they came;
Perhaps they know them by their looks, or name.
But if they should not, ask them yet again
If formerly they did not entertain
One CHRISTIAN, a Pilgrim? If they say
They did; and were delighted in his way:
Then let them know, that those related were
Unto him; yea, his wife and children are.
  Tell them, that they have left their house and home,
Are turned Pilgrims, seek a world to come;
That they have met with hardships in the way,
That they do meet with troubles night and day;
That they have trod on serpents, fought with devils,
Have also overcome a many evils.
Yea, tell them also of the next, who have,
Of love to pilgrimage, been stout and brave

Defenders of that way, and how they still
Refuse this world, to do their Father's will.
  Go, tell them also of those dainty things,
That pilgrimage unto the Pilgrim brings.
Let them acquainted be, too, how they are
Beloved of their King, under his care:
What goodly mansions for them he provides,
Though they meet with rough winds and swelling tides,
How brave a calm they will enjoy at last,
Who to their Lord, and by his ways hold fast.
  Perhaps with heart and hand they will embrace
Thee, as they did my firstling, and will grace
Thee, and thy fellows, with such cheer and fare,
As show will they of Pilgrims lovers are.

OBJECTION I.

  But how, if they will not believe of me
That I am truly thine; 'cause some there be
That counterfeit the Pilgrim and his name,
Seek, by disguise, to seem the very same;
And by that means have wrought themselves into
The hands and houses of I know not who?

ANSWER.

  'Tis true, some have of late, to counterfeit
My Pilgrim, to their own my title set;[1]
Yea others, half my name and title too
Have stitched to their book, to make them do;
But yet they, by their features, do declare
Themselves not mine to be, whose e'er they are.
  If such thou meet'st with, then thine only way
Before them all, is, to say out thy say,
In thine own native language, which no man
Now useth, nor with ease dissemble can.
If, after all, they still of you shall doubt,

Thinking that you, like gipsies, go about
In naughty wise, the country to defile,
Or that you seek good people to beguile
With things unwarrantable; send for me,
And I will testify you PILGRIMS be.
Yea, I will testify that only you
My Pilgrims are; and that alone will do.

OBJECTION II.

But yet, perhaps, I may inquire for him,
Of those that wish him damned, life and limb.
What shall I do, when I at such a door
For Pilgrims ask, and they shall rage the more?[2]

ANSWER.

Fright not thyself, my book, for such bugbears
Are nothing else but ground for groundless fears.
My Pilgrim's book has travell'd sea and land,
Yet could I never come to understand
That it was slighted, or turn'd out of door
By any kingdom, were they rich or poor.
In France and Flanders, where men kill each other,
My Pilgrim is esteem'd a friend, a brother.
In Holland too, 'tis said, as I am told,
My Pilgrim is with some worth more than gold.
Highlanders and wild Irish can agree
My Pilgrim should familiar with them be.
'Tis in New England under such advance,
Receives there so much loving countenance,
As to be trimm'd, new clothed, and deck'd with gems
That it may show its features and its limbs,
Yet more; so comely doth my Pilgrim walk,
That of him thousands daily sing and talk.[3]

If you draw nearer home, it will appear,
My Pilgrim knows no ground of shame or fear;
City and country will him entertain
With, Welcome, Pilgrim; yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shows his head in any company.
Brave gallants do my Pilgrim hug and love,
Esteem it much, yea, value it above
Things of a greater bulk: yea, with delight,
Say, My lark's leg is better than a kite.
Young ladies, and young gentlewomen too,
Do no small kindness to my Pilgrim show.
Their cabinets, their bosoms, and their hearts,
My Pilgrim has, 'cause he to them imparts
His pretty riddles in such wholesome strains,
As yields them profit double to their pains
Of reading; yea, I think, I may be bold
To say, some prize him far above their gold.
The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will, will wish him well, and say,
He is the only stripling of the day.
They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those pilgrim stories which he knows so well.
Yea, some who did not love him at the first,
But call'd him fool and noddy, say they must,
Now they have seen and heard him, him commend,
And to those whom they love they do him send.[4]
Wherefore, my Second Part, thou need'st not be
Afraid to show thy head; none can hurt thee,
That wish but well to him that went before,
'Cause thou com'st after with a second store

Of things as good, as rich, as profitable,
For young, for old, for stagg'ring, and for stable.

OBJECTION III.

But some there be that say, He laughs too loud;
And some do say, His head is in a cloud.
Some say, His words and stories are so dark,
They know not how, by them, to find his mark.

ANSWER.

One may, I think, say, Both his laughs and cries,
May well be guess'd at by his watery eyes.
Some things are of that nature, as to make
One's fancy chuckle, while his heart doth ache.
When Jacob saw his Rachel with the sheep,
He did at the same time both kiss and weep.
Whereas some say, A cloud is in his head,
That doth but show how wisdom's covered
With its own mantles, and to stir the mind
To a search after what it fain would find.
Things that seem to be hid in words obscure,
Do but the godly mind the more allure
To study what those sayings should contain,
That speak to us in such a cloudy strain.
I also know a dark similitude
Will on the fancy more itself intrude,
And will stick faster in the heart and head,
Than things from similes not borrowed.
Wherefore, my book, let no discouragement
Hinder thy travels. Behold, thou art sent
To friends, not foes; to friends that will give place
To thee, thy pilgrims, and thy words embrace.
Besides, what my first Pilgrim left conceal'd,
Thou, my brave second Pilgrim, hast reveal'd;

What Christian left lock'd up, and went his way,
Sweet Christiana opens with her key.[5]

OBJECTION IV.

But some love not the method of your first;
Romance they count it, throw 't away as dust,
If I should meet with such, what should I say?
Must I slight them as they slight me, or nay?

ANSWER.

My Christiana, if with such thou meet,
By all means, in all loving-wise, them greet;
Render them not reviling for revile;
But if they frown, I prithee on them smile;
Perhaps 'tis nature, or some ill report,
Has made them thus despise, or thus retort.
Some love no cheese, some love no fish, and some
Love not their friends, nor their own house or home,
Some start at pig, slight chicken, love not fowl,
More than they love a cuckoo, or an owl;
Leave such, my Christiana, to their choice,
And seek those who to find thee will rejoice;
By no means strive, but in humble-wise
Present thee to them in thy Pilgrim's guise.
Go, then, my little book, and show to all
That entertain, and bid thee welcome, shall,
What thou shalt keep close, shut up from the rest,
And wish what thou shalt show them may be blest
To them for good, may make them choose to be
Pilgrims better by far than thee or me.
Go, then, I say, tell all men who thou art;
Say, I am Christiana, and my part
Is now, with my four sons, to tell you what
It is for men to take a Pilgrim's lot.

Go also, tell them who and what they be,
That now do go on pilgrimage with thee;
Say, Here's my neighbour, Mercy, she is one
That has long time with me a Pilgrim gone.
Come, see her in her virgin face, and learn
'Twixt idle ones and Pilgrims to discern.
Yea, let young damsels learn of her to prize
The world which is to come, in any wise.
When little tripping maidens follow God,
And leave old doting sinners to his rod;
'Tis like those days wherein the young ones cried,
Hosanna! to whom old ones did deride.
Next, tell them of old Honest, whom you found
With his white hairs, treading the Pilgrim's ground.
Yea, tell them how plain-hearted this man was,
How after his good Lord he bare his cross;
Perhaps with some grey head this may prevail
With Christ to fall in love, and sin bewail.
Tell them also, how Master Fearing went
On pilgrimage, and how the time he spent
In solitariness, with fears and cries;
And how, at last, he won the joyful prize.
He *was* a good man, though much down in spirit,
He *is* a good man, and doth life inherit.
Tell them of Master Feeble-mind also,
Who, not before, but still behind would go.
Show them also, how he had like been slain,
And how one Great-heart did his life regain.
This man was true of heart, though weak in grace,
One might true godliness read in his face.
Then tell them of Master Ready-to-halt,
A man with crutches, but much without fault;
Tell them how Master Feeble-mind and he
Did love, and in opinions much agree.

And let all know, though weakness was their chance,
Yet sometimes one could sing, the other dance.
Forget not Master Valiant-for-the-truth,
That man of courage, though a very youth.
Tell every one his spirit was so stout,
No man could ever make him face about;
And how Great-heart and he could not forbear,
But put down Doubting Castle, slay Despair.
Overlook not Master Despondency,
Nor Much-afraid, his daughter, though they lie
Under such mantles, as may make them look
(With some) as if their God had them forsook.
They softly went, but sure, and at the end
Found that the Lord of Pilgrims was their friend.
When thou hast told the world of all these things,
Then turn about, my book, and touch these strings,
Which, if but touch'd, will such music make,
They'll make a cripple dance, a giant quake.
These riddles that lie couch'd within thy breast,
Freely propound, expound; and for the rest
Of thy mysterious lines, let them remain
For those whose nimble fancies shall them gain.
Now may this *little book* a blessing be
To those who love this *little book* and me,
And may its buyer have no cause to say,
His money is but lost or thrown away;
Yea, may this Second Pilgrim yield that fruit,
As may with each good Pilgrim's fancy suit;
And may it persuade some that go astray,
To turn their feet and heart to the right way,

Is the hearty prayer of
The Author,
JOHN BUNYAN.

POPULARITY OF THE FIRST PART OF THE PILGRIM'S PROGRESS.

THE PILGRIM'S PROGRESS,

IN THE SIMILITUDE OF A DREAM.

THE SECOND PART.

Courteous Companions,

SOME time since, to tell you my dream that I had of Christian the Pilgrim, and of his dangerous journey towards the Celestial Country, was pleasant to me, and profitable to you. I told you then, also, what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage, insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction which he feared would come by staying with them in the City of Destruction. Wherefore, as I then showed you, he left them and departed.[6]

Now it hath so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts [from] whence he went, and so could not, till now, obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodgings in a wood, about a mile off the place, as I slept I dreamed again.[7]

And as I was in my dream, behold, an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So as we walked, and as travellers usually do, I was as if we fell into discourse, and our talk happened to be about Christian and his travels; for thus I began with the old man:—

Sir, said I, what town is that there below, that lieth on the left hand of our way?

Then said Mr. Sagacity (for that was his name), It is the City of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I; I went once myself through that town, and, therefore, know that this report you give of it is true.

SAG. Too true; I wish I could speak truth in speaking better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning man; and so one that takes pleasure to hear and tell of that which is good. Pray, did you never hear what happened to a man some time ago in this town, whose name was Christian, that went on pilgrimage up towards the higher regions?

SAG. Hear of him! Aye, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears that he met with and had in his journey; besides, I must tell you, all our country rings of him. There are but few houses that have heard of him and his doings but have sought after and got the records of his pilgrimage; yea, I think I may say that his hazardous journey has got a many well-wishers to his ways; for though, when he was here, he was fool in every man's mouth, yet, now he is gone, he is highly commended of all. For, it is said, he lives bravely where he is; yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.[8]

Christians are well spoken of when gone; though called fools while they are here.

They may, quoth I, well think, if they think anything that is true, that he liveth well where he is; for he now lives at and in the Fountain of Life, and has what he has without labour and sorrow, for there is no grief mixed therewith. But, pray, what talk have the people about him?

SAG. Talk! the people talk strangely about him; some say that he now walks in white (Rev. iii. 4; vi. 11); that he has a chain of gold about his neck; that he has a crown of gold, beset with pearls, upon his head. Others say that the Shining Ones, that sometimes showed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. Besides, it is confidently affirmed, concerning him, that the King of the place where he is has bestowed upon him already a very rich and pleasant dwelling at court (Zec. iii. 7); and that he every day eateth (Luke xiv. 15), and drinketh, and walketh, and talketh with him; and receiveth of the smiles and favours of him that is Judge of all there. Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim. (Jude 14, 15.) For, they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a pilgrim, that he will look upon all as if done unto himself;[9] and no marvel, for it was for the love that he had to his Prince that he ventured as he did. (Luke x. 16.)

Christian's King will take Christian's part.

I dare say, quoth I, I am glad on it; I am glad for the poor man's sake, for that he now has rest from his labour (Rev. xiv. 13); and for that he now reapeth the benefit of his tears with joy (Psa. cxxvi. 5, 6); and for that he has got beyond the gun-shot of his enemies, and is out of the reach of them that hate him. I also am glad, for that a rumour of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are left behind? But, pray Sir, while it is fresh in my mind, do you hear anything of his wife and children? Poor hearts! I wonder in my mind what they do.

SAG. Who! Christiana and her sons? They are like to do as well as did Christian himself; for though they all played the fool at the first, and would by no means be persuaded by either the tears or entreaties of Christian, yet second thoughts have wrought wonderfully with them; so they have packed up, and are also gone after him.

Good tidings of Christian's wife and children.

Better and better, quoth I. But what! wife and children, and all?

SAG. It is true; I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, a man, it seems, may report it for a truth?

SAG. You need not fear to affirm it; I mean that they are all gone on pilgrimage, both the good woman and her four boys. And being (we are, as I perceive) going some considerable way together, I will give you an account of the whole of the matter.

First Part, p. 196.

This Christiana (for that was her name from the day that she, with her children, betook themselves to a pilgrim's life), after her husband was gone over the river, and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation in the remembrance of the loss of loving relations.

CHRISTIANA REPENTS.

This, therefore, of her husband did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behaviour towards her husband was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon this, came into her mind, by swarms, all her unkind, unnatural, and ungodly carriages

Mark this, you that are churls to your godly relations.

to her dear friend; which also clogged her conscience, and did load her with guilt. She was, moreover, much broken with calling to remembrance the restless groans, brinish tears, and self-bemoanings of her husband, and how she did harden her heart against all his entreaties, and loving persuasions, of her and her sons, to go with him; yea, there was not anything that Christian either said to her or did before her all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder. Specially that bitter outcry of his, "What shall I do to be saved?" did ring in her ears most dolefully.

First Part, p. 13.

Then said she to her children, Sons, we are all undone. I have sinned away your father, and he is gone; he would have had us with him, but I would not go myself. I also have hindered you of life.[10] With that the boys fell all into tears, and cried out to go after their father. O! said Christiana, that it had been but our lot to go with him, then had it fared well with us, beyond what it is like to do now; for though I formerly foolishly imagined, concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was overrun with melancholy humours; yet now it will not out of my mind, but that they sprang from another cause, to wit, for that the Light of light was given him (James i. 23—25); by the help of which, as I perceived, he has escaped the snares of death. Then they all wept again, and cried out, "O woe worth the day!"[11]

Christiana's dream.

The next night Christiana had a dream; and, behold, she saw as if a broad parchment was opened before her, in which were recorded the sum of her ways (Luke xviii. 13); and the times, as she thought, looked very black upon her. Then she cried out aloud in her sleep, "Lord, have mercy upon me a sinner!" and the little children heard her.

Mark this, this is the quintessence of hell.

After this she thought she saw two very ill-favoured ones standing by her bed-side, and saying, What shall we do with this woman? for she cries out for mercy waking and sleeping; if she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore, we must, by one way or other, seek to take her off from the thoughts of what shall be hereafter, else all the world cannot help it but she will become a pilgrim.

Now she awoke in a great sweat, also a trembling was upon her; but after a while she fell to sleeping again. And then she thought she saw Christian her husband in a place of bliss, among many immortals, with a harp in his hand, standing and playing upon it before one that sat on a throne, with a rainbow about his head. She saw also as if he bowed his head, with his face to the

CHRISTIANA'S DREAM.

Help against discouragement.

paved work that was under the Prince's feet, saying, I heartily thank my Lord and King, for bringing of me into this place. Then shouted a company of them that stood round about, and harped with their harps; but no man living could tell what they said, but Christian and his companions.[12]

Next morning, when she was up, had prayed to God, and talked with her children a while, one knocked hard at the door, to whom she spake out, saying, If thou comest in God's name, come in. So he said, Amen, and opened the door, and saluted her with "Peace be to this house." The which, when he had done, he said, Christiana, knowest thou wherefore I am come? Then she blushed and trembled, also her heart began to wax warm with desires to know whence he came, and what was his errand to her. So he said unto her, My name is Secret;[13] I dwell with those that are high. It is talked of where I dwell, as if thou hadst a desire to go thither; also, there is a report, that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these thy babes in their ignorance. Christiana, the Merciful One has sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee know, that he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father.

Convictions seconded with fresh tidings of God's readiness to pardon.

There is Christian thy husband (that was), with legions more, his companions, ever beholding that face that doth minister life to beholders; and they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold.

Christiana at this was greatly abashed in herself, and bowing her head to the ground, this Visitor proceeded, and said, Christiana, here is also a letter for thee, which I have brought from thy husband's King. So she took it, and opened it, but it smelt after the manner of the best perfume (Cant. i. 3); also it was written in letters of gold. The contents of the letter was, That the King would have her do as did Christian her husband; for that was the way to come to his city, and to dwell in his presence with joy for ever. At this the good woman was quite overcome; so she cried out to her visitor, Sir, will you carry me and my children with you, that we also may go and worship this King?

Christiana quite overcome.

Then said the visitor, Christiana, the bitter is before the sweet. Thou must through troubles, as did he that went before thee, enter this Celestial City. Wherefore I advise thee to do as did Christian thy husband. Go to the wicket-gate yonder, over the plain, for that stands in the head of the way up which thou must go, and I wish thee all good speed. Also I advise that thou put this letter in thy bosom; that thou read therein to thyself, and to thy children, until you have got it by rote of heart,[14] for it is one of thy songs that thou must sing while thou art in this house of thy pilgrimage (Psa. cxix. 54); also this thou must deliver in at the further gate.[15]

Further instruction to Christiana.

Now I saw in my dream, that this old gentleman, as he told me this story, did himself seem to be greatly affected therewith. He, moreover, proceeded and said, So Christiana called her sons together, and began thus to address herself unto them: My sons, I have, as you may perceive, been of late under much exercise in my soul, about the death of your father; not for that I doubt at all of his happiness, for I am satisfied now that he is well. I have been also much affected with the thoughts of mine own state and yours, which I verily believe is by nature miserable. My carriages, also, to your father in his distress, is a great load to my conscience; for I hardened both my own heart and yours against him, and refused to go with him on pilgrimage.[16]

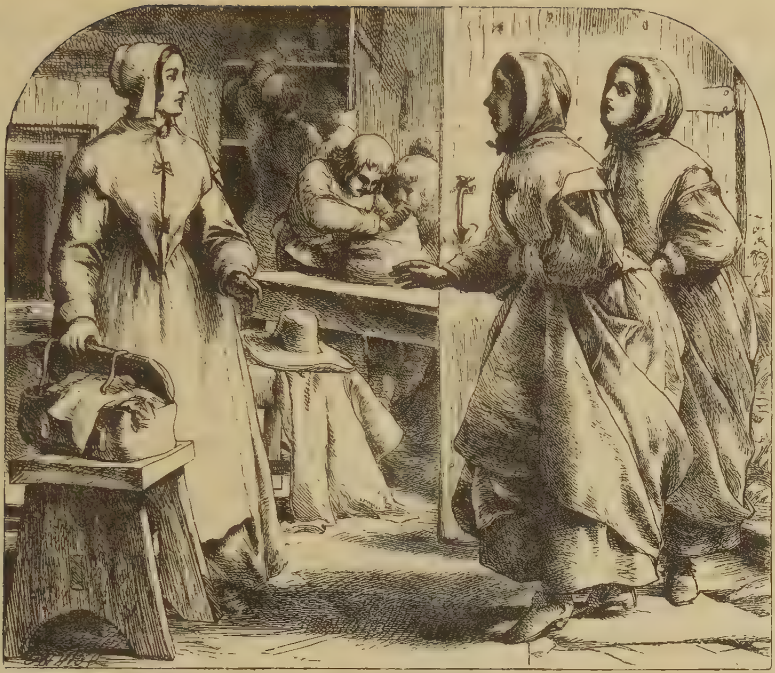
Christiana prays well for her journey.

The thoughts of these things would now kill me outright, but that for a dream which I had last night, and but for the encouragement that this stranger has given me this morning. Come, my children, let us pack up and begone to the gate that leads to the Celestial Country, that we may see your father, and be with him and his companions in peace, according to the laws of that land.

CHRISTIANA PROPOSES TO HER CHILDREN TO GO ON PILGRIMAGE.

Then did her children burst out into tears for joy, that the heart of their mother was so inclined. So their visitor bade them farewell; and they began to prepare to set out for their journey.

But while they were thus about to be gone, two of the women, that were Christiana's neighbours, came up to her house, and knocked at her door. To whom she said as before, If you come in God's name,



MRS. TIMOROUS AND MERCY FIND CHRISTIANA PACKING UP.

come in. At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana.[17] Yet they came in: but, behold, they found the good woman a-preparing to be gone from her house.

Christiana's new language stuns her old neighbours.

So they began and said, Neighbour, pray what is your meaning by this?

Christiana answered and said to the eldest of them, whose name was Mrs. Timorous, I am preparing for a journey. [This Timorous was daughter to him that met Christian upon the Hill Difficulty, and would have had him go back for fear of the lions.]

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TIM. For what journey, I pray you?

CHRIS. Even to go after my good husband. And with that she fell a-weeping.

TIM. I hope not so, good neighbour; pray, for your poor children's sakes, do not so unwomanly cast away yourself.

Timorous comes to visit Christiana, with Mercy, one of her neighbours.

CHRIS. Nay, my children shall go with me, not one of them is willing to stay behind.

TIM. I wonder, in my very heart, what, or who has brought you into this mind.

CHRIS. Oh! neighbour, knew you but as much as I do, I doubt not but that you would go with me.

TIM. Prithee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go, nobody knows where?

CHRIS. Then Christiana replied, I have been sorely afflicted since my husband's departure from me; but especially since he went over the river. But that which troubleth me most, is my churlish carriages to him, when he was under his distress. Besides, I am now as he was then; nothing will serve me but going on pilgrimage. I was a-dreaming last night that I saw him. Oh that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he is become a companion of immortals (1 Cor. v. 1—4); and has a house now given him to dwell in, to which the best palaces on earth, if compared, seem to me but as a dunghill. The Prince of the place has also sent for me, with promise of entertainment if I shall come to him; his messenger was here even now, and has brought me a letter, which invites me to come. And with that she plucked out her letter, and read it, and said to them, What now will ye say to this?

Death.

TIM. Oh the madness that has possessed thee and thy husband, to run yourselves upon such difficulties! You have heard, I am sure, what your husband did meet with, even, in a manner, at the first step that he took on his way, as our neighbour Obstinate can yet testify, for he went along with him; yea, and Pliable too, until they, like wise men, were afraid to go any further. We also heard, over and above, how he met with the lions, Apollyon, the Shadow of

First Part, p. 15—20.

Death, and many other things. Nor is the danger that he met with at Vanity Fair to be forgotten by thee; for if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider, also, that these four sweet babes are thy children, thy flesh and thy bones. Wherefore, though thou shouldest be so rash as to cast away thyself; yet, for the sake of the fruit of thy body, keep thou at home.[18]

The reasonings of the flesh.

But Christiana said unto her, Tempt me not, my neighbour. I have now a price put into my hand to get gain, and I should be a fool of the greatest size, if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles that I am like to meet with in the way, they are so far off from being to me a discouragement, that they show I am in the right. "The bitter must come before the sweet," and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you to be gone, and not disquiet me further.

A pertinent reply to fleshly reasonings.

Then Timorous also reviled her, and said to her fellow, Come, neighbour, Mercy, let us leave her in her own hands, since she scorns our counsel and company. But Mercy was at a stand, and could not so readily comply with her neighbour, and that for a two-fold reason. First, her bowels yearned over Christiana. So she said within herself, If my neighbour will needs be gone, I will go a little way with her and help her. Secondly, her bowels yearned over her own soul, for what Christiana had said had taken some hold upon her mind. Wherefore she said within herself again, I will yet have more talk with this Christiana, and if I find truth and life in what she shall say, myself with my heart shall also go with her. Wherefore Mercy began thus to reply to her neighbour Timorous.

Mercy's bowels yearn over Christiana.

MERCY. Neighbour, I did, indeed, come with you to see Christiana this morning; and since she is, as you see, a-taking of her last farewell of her country, I think to walk, this sun-shine morning, a little way with her, to help her on the way. But she told her not of the second reason, but kept that to herself.

Timorous forsakes her, but Mercy cleaves to her.

Tim. Well, I see you have a mind to go a-fooling too, but take heed in time, and be wise. While we are out of danger we are out; but when we are in, we are in. So Mrs. Timorous returned to her house, and Christiana betook herself to her journey. But when Timorous was got home to her house, she sends for some of her neighbours, to wit, Mrs. Bat's-eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing. So when they were come to her house, she falls to telling of the story of Christiana, and of her intended journey. And thus she began her tale.[19]

Timorous acquaints her friends what the good Christiana intends to do.

Tim. Neighbours, having had little to do this morning, I went to give Christiana a visit; and when I came at the door, I knocked, as you know it is our custom. And she answered, If you come in God's name, come in. So in I went, thinking all was well. But when I came in, I found her preparing herself to depart the town, she and also her children. So I asked her what was her meaning by that. And she told me, in short, that she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was, had sent her an inviting letter to come thither.

Mrs. Know-nothing.

Then said Mrs. Know-nothing, And what! do you think she will go?

Tim. Aye, go she will, whatever come on't; and methinks I know it by this; for that which was my great argument to persuade her to stay at home (to wit, the troubles she was like to meet with in the way) is one great argument with her to put her forward on her journey. For she told me in so many words, "The bitter goes before the sweet." Yea, and forasmuch as it so doth, it makes the sweet the sweeter.

Mrs. Bat's-eyes. Oh, this blind and foolish woman! said she; will she not take warning by her husband's afflictions? For my part, I see, if he was here again, he would rest him content in a whole skin, and never run so many hazards for nothing.

Mrs. Bat's-eyes.

Mrs. Inconsiderate also replied, saying, Away with such fantastical

MRS. TIMOROUS AND HER NEIGHBOURS.

fools from the town! A good riddance, for my part, I say, of her. Should she stay where she dwells, and retain this her mind, who could live quietly by her? for she will either be dumpish or unneighbourly, or talk of such matters as no wise body can abide; wherefore, for my part, I shall never be sorry for her departure. Let her go, and let better come in her room. It was never a good world since these whimsical fools dwelt in it.

Mrs. Inconsiderate.

Then Mrs. Light-mind added as followeth:—Come, put this kind of

Mrs. Light-mind.

Madam Wanton, she that had like to have been too hard for Faithful in time past.

First Part, p. 90.

talk away. I was yesterday at Madam Wanton's, where we were as merry as the maids. For who do you think should be there, but I and Mrs. Love-the-Flesh, and three or four more, with Mr. Lechery, Mrs. Filth, and some others. So there we had music and dancing, and what else was meet to fill up the pleasure. And, I dare say, my lady herself is an admirably well-bred gentlewoman, and Mr. Lechery is as pretty a fellow.

Discourse betwixt Mercy and good Christiana.

By this time, Christiana was got on her way, and Mercy went along with her. So as they went, her children being there also, Christiana began to discourse. And, Mercy, said Christiana, I take this as an unexpected favour, that thou shouldst set foot out of doors with me, to accompany me a little in my way.

Mercy inclines to go.

Mercy. Then said young Mercy (for she was but young), If I thought it would be to purpose to go with you, I would never go near the town any more.

Christiana would have her neighbour with her.

Chris. Well, Mercy, said Christiana, cast in thy lot with me; I well know what will be the end of our pilgrimage. My husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon my invitation.[20] The King who hath sent for me and my children is one that delighteth in mercy. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant; yet we will have all things in common betwixt thee and me; only, go along with me.

Mercy doubts of acceptance.

Mercy. But how shall I be ascertained that I also shall be entertained? Had I this hope but from one that can tell, I would make no stick at all, but would go, being helped by him that can help, though the way was never so tedious.

Christiana allures her to the gate, which is Christ, and promiseth there to inquire for her.

Chris. Well, loving Mercy, I will tell thee what thou shalt do. Go with me to the wicket-gate, and there I will further inquire for thee; and if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy

MERCY DESIRES TO GO WITH CHRISTIANA.

place. I also will pay thee for thy kindness which thou showest to me and my children, in thy accompanying us in our way, as thou dost.

Mercy prays.

MERCY. Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall, even as the King of Heaven shall have his heart upon me.[21]

Christiana then was glad at her heart, not only that she had a companion, but also for that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, Wherefore weepeth my sister so?

Christiana glad of Mercy's company.

MERCY. Alas! said she, who can but lament, that shall but rightly consider, what a state and condition my poor relations are in that yet remain in our sinful town? and that which makes my grief the more heavy is, because they have no instructor, nor any to tell them what is to come.

Mercy grieves for her carnal relations.

CHRIS. Bowels becometh pilgrims; and thou dost for thy friends as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him; but his Lord and ours did gather up his tears, and put them into his bottle; and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, these tears of thine will not be lost; for the truth hath said, that "They that sow in tears shall reap in joy," in singing. And "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. cxxvi. 5, 6.)[22]

Christian's prayers were answered for his relations after he was dead.

Then said Mercy—

Let the Most Blessed be my guide,
  If 't be his blessed will;
Unto his gate, into his fold,
  Up to his holy hill.

And let him never suffer me
  To swerve or turn aside
From his free grace, and holy ways,
  Whate'er shall me betide.

And let him gather them of mine,
  That I have left behind;
Lord, make them pray they may be thine,
  With all their heart and mind.[23]

Now my old friend proceeded and said: But when Christiana came up to the Slough of Despond, she began to be at a stand; for, said she, this is the place in which my dear husband had like to have been smothered with mud. She perceived, also, that

First Part, p. 20.

notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly. So I asked if that was true. Yes, said the old gentleman, too true; for that many there be that pretend to be the King's labourers, and that say they are for mending the King's highway, that bring dirt and dung instead of stones, and so mar instead of mending. Here Christiana, therefore, with her boys, did make a stand; but, said Mercy, Come, let us venture, only let us be wary. Then they looked well to the steps, and made a shift to get staggeringly over.[24]

Their own carnal conclusions, instead of the Word of Life.

Mercy the boldest at the Slough of Despond.

Yet Christiana had like to have been in, and that not once nor twice. Now they had no sooner got over, but they thought they heard words that said unto them, "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." (Luke i. 45.)

Then they went on again; and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the wicket-gate as you, I think no Slough of Despond would discourage me.

Well, said the other, you know your sore, and I know mine; and, good friend, we shall all have enough evil before we come at our journey's end.

For can it be imagined, that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are; but that we shall meet with what fears and scares, with what troubles and afflictions they can possibly assault us with, that hate us?

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana and Mercy, and the boys, go all of them up to the gate; to which, when they were come they betook themselves to a short debate about how they must manage their calling at the gate, and what should be said to him that did open to them. So it was concluded, since Christiana was the eldest, that she should knock for

Prayer should be made with consideration and fear, as well as in faith and hope.

entrance, and that she should speak to him that did open, for the rest.

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So Christiana began to knock; and, as her poor husband did, she knocked, and knocked again. But, instead of any that answered, they all thought that they heard as if a dog came barking upon them; a dog, and a great one too, and this made the women and children afraid: nor durst they, for a while, to knock any more, for fear the mastiff should fly upon them. Now, therefore, they were greatly tumbled up and down in their minds, and knew not what to do; knock they durst not, for fear of the dog; go back they durst not, for fear the Keeper of that gate should espy them as they so went, and should be offended with them; at last they thought of knocking again, and knocked more vehemently than they did at the first. Then said the Keeper of the gate, Who is there? So the dog left off to bark, and he opened unto them.[25]

The dog, the devil, an enemy to prayer.

Christiana and her companions perplexed about prayer.

Then Christiana made low obeisance, and said, Let not our Lord be offended with his handmaidens, for that we have knocked at his princely gate. Then said the Keeper, Whence come ye, and what is that you would have?

Christiana answered, We are come from whence Christian did come, and upon the same errand as he; to wit, to be, if it shall please you, graciously admitted by this gate into the way that leads to the Celestial City. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above.[26]

With that the Keeper of the gate did marvel, saying, What, is she become now a pilgrim, that, but a while ago, abhorred that life? Then she bowed her head, and said, Yes, and so are these my sweet babes also.

Then he took her by the hand, and let her in, and said also, "Suffer the little children to come unto me;" and with that he shut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting and sound of trumpet for joy. So he obeyed, and sounded, and filled the air with his melodious notes. (Luke xv. 7.)

How Christiana is entertained at the gate.

Now, all this while poor Mercy did stand without, trembling and crying, for fear that she was rejected. But when Christiana had gotten admittance for herself and her boys, then she began to make intercession for Mercy.

MERCY LEFT WITHOUT THE GATE.

Christiana's prayer for her friend Mercy.

CHRIS. And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself; one that is much dejected in her mind, for that she comes, as she thinks, without sending for; whereas I was sent to by my husband's King to come.

Now, Mercy began to be very impatient, for each minute was as long to her as an hour; wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud, that she made Christiana to start. Then said the Keeper of the gate, Who is there? and said Christiana, It is my friend.

The delays make the hungering soul the ferventer.

So he opened the gate, and looked out, but Mercy was fallen down without, in a swoon, for she fainted, and was afraid that no gate would be opened to her.

Mercy faints.

Then he took her by the hand, and said, Damsel, I bid thee arise.

Oh, Sir, said she, I am faint; there is scarce life left in me. But he answered, That one once said, "When my soul fainted within me, I remembered the Lord; and my prayer came in unto thee, into thine holy temple." (Jonah ii. 7.) Fear not, but stand upon thy feet, and tell me wherefore thou art come.[27]

MERCY. I am come for that unto which I was never invited, as my friend Christiana was. Hers was from the King, and mine was but from her. Wherefore I fear I presume.

The cause of her fainting.

KEEP. Did she desire thee to come with her to this place?

MERCY. Yes; and, as my Lord sees, I am come. And, if there is any grace or forgiveness of sins to spare, I beseech that I, thy poor handmaid, may be partaker thereof.

Then he took her again by the hand, and led her gently in, and said, I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, Fetch something, and give it to Mercy to smell on, thereby to stay her fainting. So they fetched her a bundle of myrrh; and a while after, she was revived.[28]

Mark this.

And now was Christiana and her boys, and Mercy, received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet further unto him, We are sorry for our sins, and beg of our Lord his pardon, and further information what we must do.

I grant pardon, said he, by word and deed; by word, in the promise of forgiveness; by deed, in the way I obtained it. Take the first from my lips with a kiss (S. Song i. 2); and the other as it shall be revealed. (John xx. 20.)

Now, I saw in my dream, that he spake many good words unto them, whereby they were greatly gladded. He also had them up to the top of the gate, and showed them by what deed they were saved; and told them withal, That that sight they would have again, as they went along in the way, to their comfort.

Christ crucified seen afar off.

So he left them a while in a summer parlour below, where they entered into talk by themselves; and thus Christiana began: O Lord! how glad am I that we are got in hither.

Talk between the Christians.

MERCY. So you well may; but I of all have cause to leap for joy.

CHRIS. I thought one time, as I stood at the gate (because I had knocked, and none did answer) that all our labour had been lost, especially when that ugly cur made such a heavy barking against us.

MERCY. But my worse fear was after I saw that you was taken into his favour, and that I was left behind. Now, thought I, it is fulfilled which is written, "Two women shall be grinding together, the one shall be taken and the other left."[29] (Matt. xxiv. 41.) I had much ado to forbear crying out, Undone! undone!

And afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I also thought that I must either knock again, or die; so I knocked, but I cannot tell how, for my spirit now struggled betwixt life and death.

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CHRIS. Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound of them made me start; I thought I never heard such knocking in all my life; I thought you would have come in by violent hands, or have taken the kingdom by storm. (Matt. xi. 12.)

Christiana thinks her companion prays better than she.

MERCY. Alas! to be in my case, who that so was could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint-hearted as I, that would not have knocked with all their might?

But, pray, what said my Lord to my rudeness? Was he not angry with me?

Christ pleased with loud and restless praises.

If the soul at first did know all it should meet with in its journey to heaven, it would hardly ever set out.

CHRIS. When he heard your lumbering noise, he gave a wonderful, innocent smile; I believe what you did pleased him well enough, for he showed no sign to the contrary. But I marvel in my heart why he keeps such a dog; had I known that before, I fear I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in; and I am glad with all my heart.[30]

MERCY. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard; I hope he will not take it amiss.

The children are afraid of the dog.

Aye, do, said the children, and persuade him to hang him; for we are afraid he will bite us when we go hence.

So at last he came down to them again, and Mercy fell to the ground on her face before him, and worshipped, and said, Let my Lord accept of the sacrifice of praise which I now offer unto him with the calves of my lips.

Mercy expostulates about the dog.

So he said unto her, "Peace be to thee, stand up." But she continued upon her face, and said, "Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments." (Jer. xii. 1.) Wherefore dost thou keep so cruel a dog in thy yard, at the sight of which such women and children as we are ready to fly from thy gate for fear?

Devil.

First Part, p. 34.

He answered and said, That dog has another owner, he also is kept close in another man's ground, only my pilgrims hear his barking; he belongs to the castle which you see there at a distance, but can come up to the walls of this place. He has frighted many an honest pilgrim from worse to better, by the great voice of his roaring. Indeed, he that owneth him doth not keep him of any goodwill to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give my pilgrims timely help, so they are not delivered up to his power, to do to them what his doggish nature would prompt him to. But what! my purchased one, I trow, hadst thou known never so much beforehand, thou wouldst not have been afraid of a dog.

A check to the carnal fear of the pilgrims.

The beggars that go from door to door will, rather than they will lose a supposed alms, run the hazard of the bawling, barking, and biting too, of a dog; and shall a dog—a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims—keep any from coming to me? I deliver them from the lions, their darling from the power of the dog.[31]

MERCY. Then said Mercy, I confess my ignorance; I spake what I understood not; I acknowledge that thou dost all things well.

Christians, when wise enough, acquiesce in the wisdom of their Lord.

CHRIS. Then Christiana began to talk of their journey, and to inquire after the way. So he fed them, and washed their feet, and set them in the way of his steps, according as he had dealt with her husband before. So I saw in my dream, that they walked on in their way, and had the weather very comfortable to them.

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Then Christiana began to sing, saying,

Bless'd be the day that I began
  A pilgrim for to be;
And blessed also be that man
  That thereto moved me.

'Tis true, 'twas long ere I began
  To seek to live for ever:
But now I run fast as I can;
  'Tis better late than never.

Our tears to joy, our fears to faith,
  Are turned, as we see,
That our beginning, as one saith,
  Shows what our end will be.

Now there was, on the other side of the wall that fenced in the way up which Christiana and her companions were to go, a garden, and that garden belonged to him whose was that barking dog of whom mention was made before. And some of the fruit

The devil's garden.

trees that grew in that garden shot their branches over the wall; and being mellow, they that found them did gather them up, and oft eat of them to their hurt. So Christiana's boys, as boys are apt to do, being pleased with the trees, and with the fruit that did hang thereon, did plash[32] them, and began to eat. Their mother did also chide them for so doing, but still the boys went on.

The children eat of the enemy's fruit.

Well, said she, my sons, you transgress, for that fruit is none of ours; but she did not know that they did belong to the enemy; I will warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way. Now, by that they were gone about two bow-shots from the place that let them into the way, they espied two very ill-favoured ones coming down apace to meet them. With that, Christiana and Mercy, her friend, covered themselves with their veils, and so kept on their journey; the children also went on before; so that at last they met together. Then they that came down to meet them, came just up to the women, as if they would embrace them; but Christiana said, Stand back, or go peaceably by, as you should. Yet these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them. At that Christiana, waxing very wroth, spurned at them with her feet. Mercy also as well as she could, did what she could to shift them. Christiana again said to them, Stand back, and begone; for we have no money to lose, being pilgrims, as you see, and such, too, as live upon the charity of our friends.

Two ill-favoured ones.

They assault Christiana.

The pilgrims struggle with them.

Ill-favoured. Then said one of the two of the men, We make no assault upon you for money, but are come out to tell you, that if you will but grant one small request, which we shall ask, we will make women of you for ever.

Chris. Now Christiana, imagining what they should mean, made answer again, We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, cannot stay; our business is a business

THE CHILDREN EAT OF THE ENEMY'S FRUIT.

of life and death. So, again, she and her companions made a fresh essay to go past them; but they letted them in their way.

ILL-FAV. And they said, We intend no hurt to your lives; it is another thing we would have.

CHRIS. Ah, quoth Christiana, you would have us body and soul, for I know it is for that you are come; but we will die rather upon the spot, than suffer ourselves to be brought into such snares as shall hazard our well-being hereafter. And with that they both shrieked out, and cried Murder! murder! and so put themselves under those laws that are provided for the protection of

She cries out.

women. (Deut. xxii. 23—27.) But the men still made their approach upon them, with design to prevail against them. They, therefore, cried out again.

It is good to cry out when we are assaulted.

The Reliever comes.

The ill ones fly to the devil for relief.

Now, they being, as I said, not far from the gate in at which they came, their voice was heard from where they were, thither; wherefore some of the house came out, and knowing that it was Christiana's tongue, they made haste to her relief. But by that they were got within sight of them, the women were in a very great scuffle, the children also stood crying by. Then did he that came in for their relief call out to the ruffians, saying, What is that thing that you do? Would you make my Lord's people to transgress? He also attempted to take them, but they did make their escape over the wall into the garden of the man to whom the great dog belonged; so the dog became their protector. This Reliever then came up to the women, and asked them how they did. So they answered, We thank thy Prince, pretty well; only we have been somewhat affrighted; we thank thee also, for that thou camest in to our help, for otherwise we had been overcome.

The Reliever talks to the women.

Reliever. So after a few more words, this Reliever said as followeth: I marvelled much when you were entertained at the gate above, being [as] ye knew, that ye were but weak women, that you petitioned not the Lord there for a conductor; then might you have avoided these troubles and dangers, for he would have granted you one.

Mark this.

Chris. Alas! said Christiana, we were so taken with our present blessing, that dangers to come were forgotten by us; besides, who could have thought, that so near the King's palace, there should have lurked such naughty ones? Indeed, it had been well for us, had we asked our Lord for one; but, since our Lord knew it would be for our profit, I wonder he sent not one along with us!

Rel. It is not always necessary to grant things not asked for, lest, by so doing, they become of little esteem; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due, and so, consequently, will be thereafter used. Had my Lord granted you a conductor, you would not neither so have bewailed that oversight of yours, in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you wary.

We lose for want of asking for.

CHRIS. Shall we go back again to my Lord, and confess our folly, and ask one?

REL. Your confession of your folly I will present him with. To go back again you need not; for in all places where you shall come, you will find no want at all; for in every of my Lord's lodgings which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, "He will be inquired of by them, to do it for them." (Ezek. xxxvi. 37.) And it is a poor thing that is not worth asking for. When he had thus said, he went back to his place, and the pilgrims went on their way.

MERCY. Then said Mercy, What a sudden blank is here! I made account we had now been past all danger, and that we should never see sorrow more.

The mistake of Mercy.

CHRIS. Thy innocency, my sister, said Christiana to Mercy, may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the doors, and yet did not provide for it where provision might have been had. I am therefore much to be blamed.

Christiana's guilt.

MERCY. Then said Mercy, How knew you this before you came from home? Pray open to me this riddle.

CHRIS. Why, I will tell you. Before I set foot out of doors, one night, as I lay in my bed, I had a dream about this; for, methought I saw two men, as like these as ever the world they could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words. They said (it was when I was in my troubles), What shall we do with this woman? for she

Christiana's dream repeated.

cries out, waking and sleeping, for forgiveness. If she be suffered to go on as she begins, we shall lose her, as we have lost her husband. This, you know, might have made me take heed, and have provided when provision might have been had.

Mercy makes good use of their neglect of duty.

MERCY. Well, said Mercy, as by this neglect we have an occasion ministered unto us, to behold our own imperfections; so our Lord has taken occasion thereby to make manifest the riches of his grace; for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.

Talk in the Interpreter's house about Christiana's going on pilgrimage.

Thus, now when they had talked away a little more time, they drew nigh to a house which stood in the way, which house was built for the relief of pilgrims; as you will find more fully related in the First Part of these Records of the Pilgrim's Progress. So they drew on towards the house (the House of the Interpreter), and when they came to the door, they heard a great talk in the house. They then gave ear, and heard, as they thought, Christiana mentioned by name. For you must know that there went along, even before her, a talk of her and her children's going on pilgrimage. And this thing was the more pleasing to them, because they had heard that she was Christian's wife, that woman who was sometime ago so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who, they little thought, stood at the door. At last Christiana knocked, as she had done at the gate before. Now, when she had knocked, there came to the door a young damsel, named Innocent, and opened the door and looked, and behold two women were there.

She knocks at the door.

The door is opened to them by Innocent.

DAMSEL. Then said the damsel to them, With whom would you speak in this place?

CHRIS. Christiana answered, We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such; wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loath to-night to go any further.

DAMSEL. Pray, what may I call your name, that I may tell it to my Lord within?

CHRIS. My name is Christiana; I was the wife of that pilgrim that some years ago did travel this way, and these be his four children. This maiden also is my companion, and is going on pilgrimage too.

INNOCENT. Then ran Innocent in (for that was her name), and said to those within, Can you think who is at the door? There is Christiana and her children, and her companion, all waiting for entertainment here. Then they leaped for joy, and went and told their master. So he came to the door, and looking upon her he said, Art thou that Christiana whom Christian, the good man, left behind him, when he betook himself to a pilgrim's life?

Joy in the house of the Interpreter that Christiana is turned pilgrim.

CHRIS. I am that woman that was so hard-hearted as to slight my husband's troubles, and that left him to go on in his journey alone, and these are his four children; but now I also am come, for I am convinced that no way is right but this.

INTER. Then is fulfilled that which also is written of the man that said to his son, "Go, work to-day in my vineyard. He answered and said, I will not: but afterward he repented and went." (Matt. xxi. 29.)

CHRIS. Then said Christiana, So be it, Amen. God make it a true saying upon me, and grant that I may be found at the last of him in peace, without spot, and blameless!

INTER. But why standest thou thus at the door? Come in, thou daughter of Abraham. We were talking of thee but now, for tidings have come to us before, how thou art become a pilgrim. Come, children, come in; come, maiden, come in. So he had them all into the house.[33]

So, when they were within, they were bidden sit down and rest them; the which when they had done, those that attended upon the pilgrims in the house, came into the room to see them. And one smiled, and another smiled, and they all smiled, for joy that Christiana was become a pilgrim. They also

Old saints glad to see the young ones walk in God's ways.

looked upon the boys. They stroked them over the faces with the hand, in token of their kind reception of them. They also carried it lovingly to Mercy, and bid all welcome into their Master's house.

The Significant Rooms.

After a while, because supper was not ready, the Interpreter took them into his significant rooms, and showed them what Christian, Christiana's husband, had seen some time before. Here, therefore, they saw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the biggest of them all, together with the rest of those things that were then so profitable to Christian.

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The man with the muck-rake expounded.

This done, and after these things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over his head, with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up, nor regard, but raked to himself the straws, the small sticks, and dust of the floor.[34]

Then said Christiana, I persuade myself that I know somewhat the meaning of this; for this is a figure of a man of this world, is it not, good Sir?

INTER. Thou hast said the right, said he, and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to what He says that calls to him from above with the celestial crown in his hand, it is to show that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee, that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.

Christiana's prayer against the muck-rake.

CHRIS. Then said Christiana, Oh, deliver me from this muck-rake![35]

INTER. That prayer, said the Interpreter, has lain by till it is almost

THE MAN WITH THE MUCK-RAKE.

rusty. "Give me not riches," is scarce the prayer of one of ten thousand. (Prov. xxx. 8.) Straws, and sticks, and dust, with most, are the great things now looked after.[36]

With that Mercy and Christiana wept, and said, It is, alas! too true.

When the Interpreter had shown them this, he has them into the very best room in the house; a very brave room it was. So he bid them look round about, and see if they could find anything profitable there. Then they looked round and round; for there was nothing there to be seen but a very great spider on the wall: and that they overlooked.

MERCY Then said Mercy, Sir, I see nothing; but Christiana held her peace.

Of the Spider.

Talk about the Spider.

INTER. But, said the Interpreter, look again; and she therefore looked again, and said, Here is not anything but an ugly spider, who hangs by her hands upon the wall. Then said he, Is there but one spider in all this spacious room? Then the water stood in Christiana's eyes, for she was a woman quick of apprehension; and she said, Yea, Lord, there is here more than one. Yea, and spiders whose venom is far more destructive than that which is in her. The Interpreter then looked pleasantly upon her, and said, Thou hast said the truth. This made Mercy blush, and the boys to cover their faces, for they all began now to understand the riddle.

The Interpretation.

Then said the Interpreter again, "The spider taketh hold with her hands (as you see), and is in Kings' palaces." (Prov. xxx. 28.) And wherefore is this recorded, but to show you, that how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of, and dwell in the best room that belongs to the King's house above! [37]

CHRIS. I thought, said Christiana, of something of this; but I could not imagine it all. I thought that we were like spiders, and that we looked like ugly creatures, in what fine room soever we were: but that by this spider, this venomous and ill-favoured creature, we were to learn how to act faith, that came not into my mind. And yet she has taken hold with her hands, as I see, and dwells in the best room in the house. God has made nothing in vain.

Then they seemed all to be glad; but the water stood in their eyes; yet they looked one upon another, and also bowed before the Interpreter.

He had them then into another room, where was a hen and chickens, and bid them observe a while. So one of the chickens went to the trough to drink, and every time she drank she lift up her head and her eyes towards heaven. See, said he, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again, said he, observe and look; so they gave heed and perceived that the hen did walk in a four-fold method towards her chickens. 1. She had a common call, and that she hath all day long. 2. She had a special call, and that she had but sometimes. 3. She had a brooding note. And 4. She had an outcry. (Matt. xxiii. 37.)

Of the hen and chickens.

Now, said he, compare this hen to your King, and these chickens to his obedient ones.[38] For, answerable to her, himself has his methods, which he walketh in towards his people; by his common call, he gives nothing; by his special call, he always has something to give; he has also a brooding voice, for them that are under his wing; and he has an outcry to give the alarm when he seeth the enemy come. I chose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you.

CHRIS. And, Sir, said Christiana, pray let us see some more. So he had them into the slaughter-house, where was a butcher killing of a sheep; and behold the sheep was quiet, and took her death patiently. Then said the Interpreter, You must learn of this sheep to suffer, and to put up wrongs without murmurings and complaints. Behold how quietly she taketh her death, and without objecting, she suffereth her skin to be pulled over her ears. Your King doth call you his sheep.

Of the butcher and the sheep.

After this, he led them into his garden, where was great variety of flowers; and he said, Do you see all these? So Christiana said, Yes. Then said he again, Behold the flowers are diverse in stature, in quality, and colour, and smell, and virtue; and some are better than some; also where the gardener hath set them, there they stand, and quarrel not with one another.[39]

Of the garden.

Again, he had them into his field, which he had sowed with wheat and corn; but when they beheld, the tops of all were cut off, only the straw remained; he said again, This ground was dunged, and ploughed, and sowed; but what shall we do with the crop? Then said Christiana, Burn some, and make muck of the rest. Then said the Interpreter again, Fruit, you see, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men: beware that in this you condemn not yourselves.

Of the field.

Then, as they were coming in from abroad, they espied a little robin with a great spider in his mouth; so the Interpreter said, Look here. So they looked, and Mercy wondered; but Christiana said, What a disparagement is it to such a little pretty bird as the robin-red-breast is, he being also a bird above many, that loveth to maintain a kind of sociableness with man; I had thought they had lived upon crumbs of bread, or upon other such harmless matter. I like him worse than I did.

Of the robin and the spider.

The Interpreter then replied, This robin is an emblem, very apt to set forth some professors by; for to sight, they are, as this robin, pretty of note, colour, and carriage. They seem also to have a very great love for professors that are sincere; and above all other, to desire to sociate with them, and to be in their company, as if they could live upon the good man's crumbs. They pretend also, that therefore it is that they frequent the house of the godly and the appointments of the Lord; but, when they are by themselves, as the robin, they can catch and gobble up spiders, they can change their diet, drink iniquity, and swallow down sin like water.

So, when they were come again into the house, because supper as yet was not ready, Christiana again desired that the Interpreter would either show or tell of some other things that are profitable.

Pray, and you will get at that which yet lies unrevealed.

Then the Interpreter began, and said, The fatter the sow is, the more she desires the mire; the fatter the ox is, the more gamesomely he goes to the slaughter; and the more healthy the lusty man is, the more prone he is unto evil.

There is a desire in women to go neat and fine, and it is a comely thing to be adorned with that that in God's sight is of great price.

It is easier watching a night or two, than to sit up a whole year together. So it is easier for one to begin to profess well, than to hold out as he should to the end.

Every shipmaster, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel; but who will throw the best out first? None but he that feareth not God.

One leak will sink a ship; and one sin will destroy a sinner.

He that forgets his friend, is ungrateful unto him; but he that forgets his Saviour, is unmerciful to himself.

He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley.

If a man would live well, let him fetch his last day to him, and make it always his company keeper.

Whispering, and change of thoughts, prove that sin is in the world.

If the world, which God sets light by, is counted a thing of that worth with men; what is heaven, which God commendeth?

If the life that is attended with so many troubles, is so loath to be let go by us, what is the life above?

Everybody will cry up the goodness of men; but who is there that is, as he should be, affected with the goodness of God?

We seldom sit down to meat, but we eat and leave; so there is in Jesus Christ more merit and righteousness than the whole world has need of.

Of the tree that is rotten at heart.

When the Interpreter had done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, What means this? This tree, said he, whose outside is fair, and whose inside is rotten, it is to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but indeed will do nothing for him; whose leaves are fair, but their heart good for nothing but to be tinder for the devil's tinder-box.

They are at supper.

Now supper was ready, the table spread, and all things set on the board; so they sat down and did eat, when one had given thanks. And the Interpreter did usually entertain those that lodged with him, with music at meals; so the minstrels played. There was also one that did sing, and a very fine voice he had. His song was this:

The Lord is only my suppor
And he that doth me feed;
How can I then want anything
Whereof I stand in need?

Talk at supper.

A repetition of Christiana's experience.

When the song and music was ended,[40] the Interpreter asked Christiana what it was that at first did move her to betake herself to a Pilgrim's life. Christiana answered, First, the loss of my husband came into my mind, at which I was heartily grieved; but all that was but natural affection. Then, after that, came the troubles and pilgrimage of my husband into my mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the well-being of my husband, and a letter sent me by the King of that country where my husband dwells, to come to him. The dream and the letter together so wrought upon my mind, that they forced me to this way.

INTER. But met you with no opposition before you set out of doors?

CHRIS. Yes, a neighbour of mine, one Mrs. Timorous (she was akin to him that would have persuaded my husband to go back for fear of the lions). She all to befooled me for, as she called it, my intended desperate adventure; she also urged what she could to dishearten me to it; the hardship and troubles that my husband met with in the way: but all this I got over pretty well.[41] But a dream that I had of two ill-looked ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me much; yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of the way. Yea, I may tell my Lord, though I would not have everybody know it, that between this and the gate by which we got into the way, we were both so sorely assaulted that we were made to cry out, Murder! and the two that made this assault upon us were like the two that I saw in my dream.

Then said the Interpreter, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to Mercy, and said unto her, And what moved thee to come hither, sweet heart?

A question put to Mercy.

Then Mercy blushed and trembled, and for a while continued silent.

INTER. Then said he, Be not afraid, only believe, and speak thy mind.

MERCY. So she began, and said, Truly, Sir, my want of experience is that which makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of visions and dreams as my friend Christiana can; nor know I what it is to mourn for my refusing of the counsel of those that were good relations.

Mercy's answer.

INTER. What was it, then, dear heart, that hath prevailed with thee to do as thou hast done?

MERCY. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her; so we knocked at the door and went in. When we were within, and seeing what she was doing, we asked what was her meaning. She said, she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place, among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for bringing him thither, &c. Now, methought, while she was telling these things unto us, my heart burned within me; and I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Christiana.

So I asked her further of the truth of these things, and if she would let me go with her; for I saw now that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart, not for that I was unwilling to come away, but for that so many of my relations were left behind.

And I am come, with all the desire of my heart, and will go, if I may, with Christiana, unto her husband, and his King.[42]

INTER. Thy setting out is good, for thou hast given credit to the truth. Thou art a Ruth, who did, for the love she bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out, and go with a people that she knew not heretofore. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." (Ruth ii. 12.)

Now supper was ended, and preparation was made for bed; the women were laid singly alone, and the boys by themselves. Now when Mercy was in bed, she could not sleep for joy, for that now her doubts of missing at last, were removed further from her than ever they were before. So she lay blessing and praising God, who had had such favour for her.

They address themselves for bed.

Mercy's good night's rest.

In the morning they rose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry awhile, for, said he, you must orderly go from hence. Then said he to the damsel that first opened unto them, Take them and have them into the garden to the bath, and there wash them, and make them clean from the soil which they have gathered by travelling. Then Innocent the damsel took them, and had them into the garden, and brought them to the bath; so she told them that there they must wash and be clean, for so her master would have the women

The bath sanctification.

to do that called at his house, as they were going on pilgrimage. They then went in and washed, yea, they and the boys and all; and they came out of that bath, not only sweet and clean, but also much enlivened and strengthened in their joints. So when they came in, they looked fairer a deal than when they went out to the washing.[43]

They wash in it.

When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, Fair as the moon. Then he called for the seal, wherewith they used to be sealed that were washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover which the children of Israel did eat when they came out from the land of Egypt, and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenances more like them of angels. (Exod. xiii. 8—10.)

They are sealed.

Then said the Interpreter again to the damsel that waited upon these women, Go into the vestry and fetch out garments for these people; so she went and fetched out white raiment, and laid down before him; so he commanded them to put it on. "It was fine linen, white and clean." When the women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one on herself which they could see in each other. Now, therefore, they began to esteem each other better than themselves. "For you are fairer than I am," said one; and, "You are more comely that I am," said another. The children also stood amazed to see into what fashion they were brought.[44]

They are clothed.

True humility.

The Interpreter then called for a man-servant of his, one Great-heart[45] and bid him take sword and helmet and shield; and take these my daughters, said he, and conduct them to the house called Beautiful, at which place they will rest next. So he took his weapons and went before them; and the Interpreter said, God speed. Those, also, that belonged to the family, sent them away with many a good wish. So they went on their way and sang—

This place has been our second stage;
  Here we have heard and seen
Those good things that, from age to age,
  To others hid have been.

The dung-hill raker, spider, hen,
  The chicken, too, to me
Hath taught a lesson; let me then
  Conformed to it be.

The butcher, garden, and the field,
  The robin and his bait,
Also the rotten tree doth yield
  Me argument of weight;

To move me for to watch and pray,
  To strive to be sincere;
To take my cross up day by day,
  And serve the Lord with fear.

Now I saw in my dream, that they went on, and Great-heart went before them: so they went and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here, then, they made a pause; and here also they blessed God. Now, said Christiana, it comes to my mind, what was said to us at the gate, to wit, that we should have pardon by word and deed; by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of that I know something; but what it is to have pardon by deed, or in the way that it was obtained, Mr. Great-heart, I suppose you know; wherefore, if you please, let us hear you discourse thereof.

A comment upon what was said at the gate, or a discourse of our being justified by Christ.

GREAT-HEART. Pardon by the deed done, is pardon obtained by some one, for another that hath need thereof: not by the person pardoned, but in the way, saith another, in which I have obtained it. So then, to speak to the question more at large, the pardon that you and Mercy and these boys have attained, was obtained by another, to wit, by him that let you in at the

MR. GREAT-HEART.

gate ; and he hath obtained it in this double way. He has performed righteousness to cover you, and spilt blood to wash you in.[46]

CHRIS. But if he parts with his righteousness to us, what will he have for himself?

GREAT-HEART. He has more righteousness than you have need of, or than he needeth himself.

CHRIS. Pray make that appear.

GREAT-HEART. With all my heart; but first I must premise, that he of whom we are now about to speak is one that has not his fellow. He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature; so that one may as easily cause the nature to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses, therefore, we are not made partakers, so as that they, or any of them, should be put upon us that we might be made just, and live thereby. Besides these, there is a righteousness which this Person has, as these two natures are joined in one: and this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may probably be called, the righteousness that is essential to his being prepared of God to the capacity of the mediatory office which he was to be intrusted with. If he parts with his first righteousness, he parts with his Godhead; if he parts with his second righteousness, he parts with the purity of his manhood; if he parts with this third, he parts with that perfection that capacitates him to the office of mediation. He has, therefore, another righteousness, which standeth in performance, or obedience to a revealed will; and that is it that he puts upon sinners, and that by which their sins are covered. Wherefore he saith, "As by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous."[47] (Romans v. 19.)

CHRIS. But are the other righteousnesses of no use to us?

GREAT-HEART. Yes; for though they are essential to his natures and office, and so cannot be communicated unto another, yet it is by virtue of them, that the righteousness that justifies, is, for that purpose, efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it is ordained.

So then, here is a righteousness that Christ, as God, has no need of, for he is God without it; here is a righteousness that Christ, as man, has no need of to make him so, for he is perfect man without it; again, here is a righteousness that Christ, as God-man, has no need of, for he is perfectly so without it. Here, then, is a righteousness that Christ, as God, as man, as God-man, has no need of, with reference to himself, and therefore he can spare it; a justifying righteousness, that he for himself wanteth not, and therefore he giveth it away; hence it is called "the gift of righteousness." (Romans v. 17.) This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it "to do justly," but to use charity. Wherefore he must, he ought, by the law, if he hath two coats, to give one to him that hath none. Now, our Lord, indeed, hath two coats, one for himself, and one to spare; wherefore he freely bestows one upon those that have none. And thus, Christiana, and Mercy, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is he that has worked, and has given away what he wrought for to the next poor beggar he meets.[48]

But, again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just curse of a righteous law; now, from this curse we must be justified by way of redemption, a price being paid for the harms we have done (Rom. iv. 24); and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions. (Gal. iii. 13.) Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness. For the sake of which, God passeth by you, and will not hurt you when he comes to judge the world.

Christiana affected with this way of redemption.

CHRIS. This is brave. Now, I see there was something to be learned by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind; and, my children, do you remember it also. But, Sir, was not this it that made my good Christian's burden fall from off his shoulder, and that made him give three leaps for joy?[49]

How the strings that bound Christian's burden to him were cut.

GREAT-HEART. Yes, it was the belief of this, that cut those strings that could not be cut by other means; and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the cross.

CHRIS. I thought so; for though my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt, though I have felt but little as yet, that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.

How affection to Christ is begot in the soul.

GREAT-HEART. There is not only comfort, and the ease of a burden brought to us, by the sight and consideration of these, but an endeared affection begot in us by it; for who can, if he doth but once think that pardon comes, not only by promise, but thus, but be affected by the way and means of his redemption, and so with the man that hath wrought it for him?

First Part, p. 48.

Cause of admiration.

CHRIS. True; methinks it makes my heart bleed to think that he should bleed for me. Oh, thou loving One! Oh, thou blessed One! Thou deservest to have me; thou hast bought me; thou deservest to have me all; thou hast paid for me ten thousand times more than I am worth! No marvel that this made the water stand in my husband's eyes, and that it made him trudge so nimbly on; I am persuaded he wished me with him; but vile wretch that I was, I let him come all alone. Oh, Mercy, that thy father and mother were here; yea, and Mrs. Timorous also; nay, I wish now with all my heart, that here was Madame Wanton too. Surely, surely their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and to refuse to become good pilgrims.[50]

GREAT-HEART. You speak now in the warmth of your affections. Will it, think you, be always thus with you? Besides, this is not communicated to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from his heart to the ground, and yet were so far off this, that, instead of lamenting, they laughed at him; and, instead of becoming his disciples, did harden their hearts against him. So that all that you have, my daughters, you have by a peculiar impression made by a divine contemplating upon what I have spoken to you. Remember that it was told you, that the hen, by her common call, gives no meat to her chickens. This you have, therefore, by a special grace.

To be affected with Christ and with what he has done, is a thing special.

Now, I saw still in my dream, that they went on until they were come to the place that Simple, and Sloth, and Presumption,[51] lay and slept in, when Christian went by on pilgrimage; and, behold, they were hanged up in irons, a little way off on the other side.[52]

Simple, and Sloth, and Presumption hanged, and why.

MERCY. Then said Mercy to him that was their guide and conductor, What are those three men? and for what are they hanged there?

GREAT-HEART. These three men were men of very bad qualities. They had no mind to be pilgrims themselves, and whosoever they could, they hindered. They were for sloth and folly themselves, and whoever they could persuade with, they made so too; and, withal, taught them to presume that they should do well at last. They were asleep when Christian went by; and now you go by, they are hanged.[53]

[*Behold here how the slothful are a sign*
Hung up, 'cause holy ways they did decline.
See here too how the child doth play the man,
And weak grow strong, when Great-heart leads the van.]

MERCY. But could they persuade any to be of their opinion?

Their crimes.

Who they prevailed upon to turn out of the way.

GREAT-HEART. Yes; they turned several out of the way. There was Slow-pace, that they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way, and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a taskmaster. They also brought up an evil report of the good land, saying it was not half so good as some pretend it was. They also began to vilify his servants, and to count the very best of them meddlesome, troublesome busybodies. Further they could call the bread of God, husks; the comforts of his children, fancies; the travel and labour of pilgrims, things to no purpose.

CHRIS. Nay, said Christiana, if they were such, they shall never be bewailed by me. They have but what they deserve; and I think it is well that they hang so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven on some plate of iron or brass, and left here, even where they did their mischief, for a caution to other bad men?

GREAT-HEART. So it is, as you well may perceive, if you will go a little to the wall.

MERCY. No, no; let them hang, and their names rot, and their crimes live for ever against them. I think it a high favour that they were hanged before we came hither; who knows else what they might have done to such poor women as we are? Then she turned it into a song, saying—

Now then, you three, hang there, and be a sign
To all that shall against the truth combine.
And let him that comes after fear this end,
If unto pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are.

Thus they went on, till they came at the foot of the Hill Difficulty,[54] where, again, their good friend, Mr. Great-heart, took an occasion to tell them of what happened there when Christian himself went by. So he had them first to the spring. Lo, said he, this is the spring that Christian drank of, before he went up this hill; and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst. (Ezek. xxxiv. 18.) Thereat, Mercy said, And why so envious, trow? But, said their guide, it will do, if taken up, and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water will come out by itself more clear.[55] Thus, therefore, Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.

First Part, p. 56.

It is difficult getting of good doctrine in erroneous times.

Next, he showed them the two by-ways that were at the foot of the hill, where Formality and Hypocrisy lost themselves. And, said he, these are dangerous paths. Two were here cast away when Christian came by; and, although, as you see, these ways are since stopped up with chains, posts, and a ditch, yet there are that will choose to adventure here, rather than take the pains to go up this hill.

By-paths, though barred up, will not keep all from going in them.

CHRIS. "The way of transgressors is hard." (Prov. xiii. 15.) It is a wonder that they can get into those ways without danger of breaking their necks.[56]

GREAT-HEART. They will venture. Yea, if at any time any of the king's servants do happen to see them, and do call unto them, and tell them that they are in the wrong ways, and do bid them beware the danger, then they will railingly return them answer, and say, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever thing goeth forth out of our own mouth," &c. (Jer. xliv. 16, 17.) Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up, yet they will choose to go there.

The reason why some do choose to go in by-ways.

Chris. They are idle; they love not to take pains; up-hill way is unpleasant to them. So it is fulfilled unto them as it is written, "The way of the slothful man is as an hedge of thorns." (Prov. xv. 19.) Yea, they will rather choose to walk upon a snare, than to go up this hill, and the rest of this way to the city.

The hill puts the Pilgrims to it.

Then they set forward, and began to go up the hill, and up the hill they went; but before they got to the top, Christiana began to pant; and said, I dare say this is a breathing hill. No marvel if they that love their ease more than their souls, choose to themselves a smoother way. Then said Mercy, I must sit down; also the least of the children began to cry. Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbour. Then took he the little boy by the hand, and led him up thereto.

They sit in the arbour.

First Part, p. 56.

When they were come to the arbour, they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, How sweet is rest to them that labour. (Matt. xi. 28.) And how good is the Prince of pilgrims to provide such resting-places for them! Of this arbour I have heard much; but I never saw it before. But here let us beware of sleeping; for, as I have heard, for that it cost poor Christian dear.

The little boy's answer to the guide, and also to Mercy.

Then said Mr. Great-heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, that the way to heaven is as up a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.[57]

Which is hardest, up hill or down hill.

Then said Mercy, But the proverb is, To go down the hill is easy. But James said (for that was his name), The day is coming when, in my opinion, going down hill will be the hardest of all. 'Tis a good boy, said his Master, thou hast given her a right answer. Then Mercy smiled; but the little boy did blush.

HILL DIFFICULTY.

CHRIS. Come, said Christiana, will you eat a bit, a little to sweeten your mouths, while you sit here to rest your legs? For I have here a piece of pomegranate, which Mr. Interpreter put in my hand, just when I came out of his doors. He gave me also a piece of a honeycomb, and a little bottle of spirits. I thought he gave you something, said Mercy, because he called you aside. Yes; so he did, said the other. But, said Christiana, it shall still be, as I said it should, when at first we came from home, thou shalt be a sharer in

They refresh themselves.

all the good that I have, because thou so willingly didst become my companion. Then she gave to them, and they did eat, both Mercy and the boys. And, said Christiana to Mr. Great-heart, Sir, will you do as we? But he answered, You are going on pilgrimage, and presently I shall return. Much good may what you have do to you. At home I eat the same every day. Now, when they had eaten and drank, and had chatted a little longer, their guide said to them, The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little boys went before. But Christiana forgot to take her bottle of spirits with her; so she sent her little boy back to fetch it. Then said Mercy, I think this is a losing place. Here Christian lost his roll; and here Christiana left her bottle behind her. Sir, what is the cause of this? So their guide made answer, and said, The cause is sleep or forgetfulness. Some sleep when they should keep awake; and some forget when they should remember; and this is the very cause why, often at the resting-places, some pilgrims, in some things, come off losers. Pilgrims should watch, and remember what they have already received under their greatest enjoyments; but for want of doing so, ofttimes their rejoicing ends in tears, and their sunshine in a cloud.[58] Witness the story of Christian at this place.

Christiana forgets her bottle of spirits.

Mark this.

First Part, pp. 58—71.

When they were come to the place where Mistrust and Timorous met Christian to persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon, and underneath, the reason of raising up of that stage in that place, rendered. The verses were these:—

Let him who sees this stage take heed
Unto his heart and tongue;
Lest if he do not, here he speed,
As some have long agone.

The words underneath the verses were, "This stage was built to punish such upon, who, through Timorousness or Mistrust, shall be afraid to go further on pilgrimage; also, on this stage, both Mistrust and

Timorous were burned through the tongue with a hot iron, for endeavouring to hinder Christian in his journey."[59]

Then said Mercy, This is much like to the saying of the Beloved, "What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper." (Psa. cxx. 3, 4.)

First Part p. 61.

So they went on, till they came within sight of the lions. Now Mr. Great-heart was a strong man, so he was not afraid of a lion; but yet when they were come up to the place where the lions were, the boys that went before were glad to cringe behind, for they were afraid of the lions; so they stepped back, and went behind. At this their guide smiled, and said, How now, my boys, do you love to go before, when no danger doth approach, and love to come behind so soon as the lions appear?

An emblem of those that go on bravely, when there is no danger, but shrink when troubles come.

Now, as they went up, Mr. Great-heart drew his sword, with intent to make a way for the pilgrims, in spite of the lions. Then there appeared one, that it seems, had taken upon him to back the lions; and he said to the Pilgrims' guide, What is the cause of your coming hither? Now the name of that man was Grim, or Bloody-man, because of his slaying of pilgrims, and he was of the race of the giants.[60]

Of Grim the Giant, and of his backing the lions.

Great-heart. Then said the Pilgrims' guide, These women and children are going on pilgrimage; and this is the way they must go, and go it they shall, in spite of thee and the lions.[61]

Grim. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.[62]

Now, to say truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with grass.

Chris. Then said Christiana, Though the highways have been unoccupied heretofore, and though the travellers have been made in time past to walk through by-paths, it must not be so now I am risen. Now, "I am risen a mother in Israel." (Judges v. 6, 7.)

Grim. Then he swore by the lions, but it should; and therefore bid them turn aside, for they should not have passage there.

Great-heart. But their guide made first his approach unto Grim, and laid so heavily at him with his sword, that he forced him to a retreat.

Grim. Then said he that attempted to back the lions, Will you slay me upon mine own ground?

A fight betwixt Grim and Great-heart.

Great-heart. It is the King's highway that we are in, and in his way it is that thou hast placed thy lions; but these women and these children, though weak, shall hold on their way in spite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow he also broke his helmet, and with the next he cut off an arm. Then did the giant roar so hideously, that his voice frighted the women, and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing. Wherefore, when old Grim, that intended to back them, was dead, Mr. Great-heart said to the Pilgrims, "Come now, and follow me, and no hurt shall happen to you from the lions." They therefore went on, but the women trembled as they passed by them; the boys also looked as if they would die, but they all got by without further hurt.[63]

The victory.

They pass by the lions.

Now then they were within sight of the Porter's Lodge, and they soon came up unto it; but they made the more haste after this to go thither, because it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked, and the Porter cried, Who is there? But as soon as the guide had said, It is I, he knew his voice, and came down (for the guide had oft before that, come thither, as a conductor of pilgrims). When he was come down, he opened the gate, and seeing the guide standing just before it (for he saw not the women, for they were behind him), he said unto

They come to the Porter's lodge.

DEATH OF GIANT GRIM.

him, How now, Mr. Great-heart, what is your business here so late to-night? I have brought, said he, some pilgrims hither, where, by my

Lord's commandment, they must lodge; I had been here some time ago, had I not been opposed by the giant that did use to back the lions; but I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety.[64]

PORTER. Will you not go in, and stay till morning?

Great-heart attempts to go back.

GREAT-HEART. No, I will return to my Lord to-night.

CHRIS. Oh, Sir, I know not how to be willing you should leave us in our pilgrimage, you have been so faithful and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

The pilgrims implore his company still.

MERCY. Then said Mercy, O that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend and defender?

JAMES. Then said James, the youngest of the boys, Pray, Sir, be persuaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.

GREAT-HEART. I am at my Lord's commandment; if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first; for, when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request. However, at present, I must withdraw; and so, good Christiana, Mercy, and my brave children, Adieu.

Help lost for want of asking for.

Then the Porter, Mr. Watchful, asked Christiana of her country, and of her kindred; and she said, I came from the City of Destruction; I am a widow woman, and my husband is dead; his name was Christian, the Pilgrim. How! said the Porter, was He your husband? Yes, said she, and these are his children; and this, pointing to Mercy, is one of my towns-women. Then the Porter rang his bell, as at such times he is wont, and there came to the door one of the damsels, whose name was Humble-mind; and to her the Porter said, Go tell it

First Part, p. 61.

Christiana makes herself known to the porter; he tells it to a damsel.

THE PILGRIMS ENTREAT GREAT-HEART TO STAY WITH THEM.

within, that Christiana, the wife of Christian, and her children, are come hither on pilgrimage. She went in, therefore, and told it. But O what noise for gladness was there within, when the damsel did but drop that word out of her mouth!

Joy at the noise of the Pilgrims coming.

So they came with haste to the Porter, for Christiana stood still at the door. Then some of the most grave said unto her, Come in, Christiana, come in, thou wife of that good man; come in, thou blessed woman; come in, with all that are with thee. So she went in, and they followed her that were her children and her companions. Now when they were gone in, they were had into a very large room, where they were bidden to sit down; so they sat down, and the chief of the house was called to see and welcome the guests. Then they came in, and understanding who they were,

Christians' love is kindled at the sight of one another.

did salute each other with a kiss,[65] and said, Welcome, ye vessels of the grace of God; welcome to us your friends.

Now, because it was somewhat late, and because the Pilgrims were weary with their journey, and also made faint with the sight of the fight, and of the terrible lions, therefore they desired, as soon as might be, to prepare to go to rest. Nay, said those of the family, refresh yourselves first with a morsel of meat; for they had prepared for them a lamb, with the accustomed sauce belonging thereto (Ex. xii. 21, 28; John i. 29); for the Porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest. But let us, said Christiana, if we may be so bold as to choose, be in that chamber that was my husband's when he was here; so they had them up thither, and they lay all in a room. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

First Part, p. 69.

Christ's bosom is for all pilgrims.

CHRIS. Little did I think once, that when my husband went on pilgrimage, I should ever have followed.

MERCY. And you as little thought of lying in his bed, and in his chamber to rest, as you do now.

CHRIS. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him, and yet now I believe I shall.

MERCY. Hark! Don't you hear a noise?

CHRIS. Yes; it is, as I believe, a noise of music, for joy that we are here.[66]

Music.

MERCY. Wonderful! music in the house, music in the heart, and music also in heaven, for joy that we are here!

Thus they talked a while, and then betook themselves to sleep. So, in the morning, when these were awake, Christiana said to Mercy:

Mercy did laugh in her sleep.

CHRIS. What was the matter that you did laugh in your sleep to-night? I suppose you was in a dream.

Mercy. So I was, and a sweet dream it was; but are you sure I laughed?

Chris. Yes; you laughed heartily; but, prithee, Mercy, tell me thy dream.

Mercy's dream.

Mercy. I was a-dreamed that I sat all alone in a solitary place, and was bemoaning of the hardness of my heart. Now, I had not sat there long, but methought many were gathered about me, to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this, some of them laughed at me, some called me fool, and some

MERCY'S DREAM.

began to thrust me about. With that, methought I looked up, and saw one coming with wings towards me. So he came directly to me, and said, Mercy, what aileth thee? Now, when he had heard me make my complaint, he said, "Peace be to thee." He also wiped mine eyes with his handkerchief, and clad me in silver and gold. He put a chain about my neck, and ear-rings in mine ears, and a beautiful crown upon my head. (Ezek. xvi. 8—11.) Then he took me by the hand, and said, Mercy, come after me. So he went up, and I followed, till we came at a golden gate. Then he knocked; and when they within had opened, the man went in, and I followed him up to a throne, upon which one sat, and he said to me, Welcome, daughter. The place looked bright and twinkling, like the stars, or rather like the sun; and I thought that I saw your husband there. So I awoke from my dream. But did I laugh?

What her dream was.

CHRIS. Laugh! ay, and well you might, to see yourself so well. For you must give me leave to tell you, that I believe it was a good dream; and that, as you have begun to find the first part true, so you shall find the second at last. "God speaketh once, yea, twice, *yet man* perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed." (Job. xxxiii. 14, 15.) We need not, when a-bed, lie awake to talk with God. He can visit us while we sleep, and cause us then to hear his voice. Our heart ofttimes wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.

Mercy glad of her dream.

MERCY. Well, I am glad of my dream; for I hope, ere long, to see it fulfilled, to the making me laugh again.[67]

CHRIS. I think it is now high time to rise, and to know what we must do.

MERCY. Pray, if they invite us to stay awhile, let us willingly accept of the proffer. I am the willinger to stay awhile here, to grow better acquainted with these maids. Methinks Prudence, Piety, and Charity have very comely and sober countenances.[68]

CHRIS. We shall see what they will do. So when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable or not.

MERCY. Very good, said Mercy; it was one of the best night's lodgings that ever I had in my life.

Then said Prudence and Piety, If you will be persuaded to stay here awhile, you shall have what the house will afford.

They stay here some time.

CHAR. Ay, and that with a very good will, said Charity. So they consented and staid there about a month or above, and became very profitable one to another. And because Prudence would see how Christiana had brought up her children, she asked leave of her to catechise them. So she gave her free consent. Then she began at the youngest, whose name was James.

Prudence desires to catechise Christiana's children.

PRUDENCE. And she said, Come, James, canst thou tell who made thee?

James catechised.

JAMES. God the Father, God the Son, and God the Holy Ghost.

PRUD. Good boy. And canst thou tell me who saves thee?

JAMES. God the Father, God the Son, and God the Holy Ghost.

PRUD. Good boy still. But how doth God the Father save thee?

JAMES. By his grace.

PRUD. How doth God the Son save thee?

JAMES. By his righteousness, death, and blood, and life.

PRUD. And how doth God the Holy Ghost save thee?

JAMES. By his illumination, by his renovation, and by his preservation.

Then said Prudence to Christiana, You are to be commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

PRUD. Then she said, Come, Joseph (for his name was Joseph), will you let me catechise you?

Joseph catechised.

JOSEPH. With all my heart.

PRUD. What is man?

JOSEPH. A reasonable creature, so made by God, as my brother said.

PRUD. What is supposed by this word "saved?"

JOSEPH. That man, by sin, has brought himself into a state of captivity and misery.

PRUD. What is supposed by his being saved by the Trinity?

JOSEPH. That sin is so great and mighty a tyrant, that none can pull us out of its clutches, but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.

PRUD. What is God's design in saving of poor men?

JOSEPH. The glorifying of his name, of his grace and justice, &c., and the everlasting happiness of his creature.

PRUD. Who are they that must be saved?

JOSEPH. Those that accept of his salvation.

PRUD. Good boy, Joseph: thy mother has taught thee well, and thou hast hearkened to what she hath said unto thee.

Then said Prudence to Samuel, who was the eldest but one,

Samuel catechised.

PRUD. Come, Samuel, are you willing that I should catechise you also?

SAMUEL. Yes, forsooth, if you please.

PRUD. What is heaven?

SAM. A place and state most blessed, because God dwelleth there.

PRUD. What is hell?

SAM. A place and state most woeful, because it is the dwelling-place of sin, the devil, and death.

PRUD. Why wouldest thou go to heaven?

SAM. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me that I can by no means here enjoy.

PRUD. A very good boy also, and one that has learned well.

Then she addressed herself to the eldest, whose name was Matthew; and she said to him, Come, Matthew, shall I also catechise you?

Matthew catechised.

MATTHEW. With a very good will.

PRUD. I ask, then, if there was ever anything that had a being antecedent to, or before God?

MATT. No; for God is eternal; nor is there anything excepting himself, that had a being until the beginning of the first day. For in six days the Lord made heaven and earth, the sea, and all that in them is.

PRUD. What do you think of the Bible?

MATT. It is the holy Word of God.

PRUD. Is there nothing written therein but what you understand?

MATT. Yes; a great deal.

PRUD. What do you do when you meet with such places therein that you do not understand?

MATT. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.

PRUD. How believe you as touching the resurrection of the dead?

MATT. I believe they shall rise, the same that was buried: the same in nature, though not in corruption. And I believe this upon a double account: First, because God has promised it; secondly, because he is able to perform it.

Then said Prudence to the boys, You must still hearken to your mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others; for, for your sakes do they speak good things. Observe, also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that Book that was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying.

Prudence's conclusion upon the catechising of the boys.

Mercy has a sweet-heart.

Now, by that these Pilgrims had been at this place a week, Mercy had a visitor that pretended some good-will unto her, and his name was Mr. Brisk, a man of some breeding, and that pretended to religion; but a man that stuck very close to the world. So he came once or twice, or more, to Mercy, and offered love unto her. Now Mercy was of a fair countenance, and therefore the more alluring.

Mercy's temper.

Her mind also was, to be always busying of herself in doing; for when she had nothing to do for herself, she would be making of hose and garments for others, and would bestow them upon them that had need.[69] And Mr. Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good housewife, quoth he to himself.[70]

Mercy inquires of the maids concerning Mr. Brisk.

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him, for they did know him better than she.[71] So they told her, that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which was good.

Nay then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul.

Prudence then replied that there needed no great matter of discouragement to be given to him, her continuing so as she had begun to do for the poor, would quickly cool his courage.

Talk betwixt Mercy and Mr. Brisk.

So the next time he comes, he finds her at her old work, a-making of things for the poor. Then said he, What! always at it? Yes, said she, either for myself or for others. And what canst thou earn a-day? quoth he. I do these things, said she, "that I may be rich in good works, laying up in store a good foundation against the time to come, that I may lay hold on eternal life." (1 Tim. vi. 17—19.) Why, prithee, what dost thou with them? Clothe the naked, said she. With that his countenance fell. So he

MR. BRISK.

forbore to come at her again; and when he was asked the reason why, he said, that Mercy was a pretty lass, but troubled with ill conditions.

He forsakes her, and why.

When he had left her, Prudence said, Did I not tell thee, that

Mr. Brisk would soon forsake thee? yea, he will raise up an ill report of thee; for, notwithstanding his pretence to religion, and his seeming love to Mercy, yet Mercy and he are of tempers so different, that I believe they will never come together.

Mercy in the practice of mercy rejected; while Mercy in the name of mercy is liked.

Mercy. I might have had husbands afore now, though I spake not of it to any; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

Prud. Mercy in our days is little set by, any further than as to its name; the practice, which is set forth by thy conditions, there are but few that can abide.

Mercy. Well, said Mercy, if nobody will have me, I will die a maid, or my conditions shall be to me as a husband; for I cannot change my nature; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister named Bountiful, that was married to one of these churls; but he and she could never agree; but because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.[72]

Mercy's resolution.

How Mercy's sister was served by her husband.

Prud. And yet he was a professor, I warrant you.

Mercy. Yes, such a one as he was, and of such as he the world is now full; but I am for none of them all.

Now Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was much pained in his bowels, so that he was with it, at times, pulled as it were both ends together.[73] There dwelt also not far from thence one Mr. Skill, an ancient and well approved physician. So Christiana desired it, and they sent for him, and he came. When he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, What diet has Matthew of late fed upon? Diet! said Christiana,

Matthew falls sick.

Gripes of conscience.

nothing but that which is wholesome. The physician answered, This boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you, he must be purged, or else he will die.

The physician's judgment.

SAM. Then said Samuel, Mother, mother, what was that which my brother did gather up and eat, so soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did plash and did eat.

Samuel puts his mother in mind of the fruit his brother did eat.

CHRIS. True, my child, said Christiana, he did take thereof, and did eat; naughty boy as he was, I did chide him, and yet he would eat thereof.[74]

SKILL. I knew he had eaten something that was not wholesome food; and that food, to wit, that fruit, is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it; many have died thereof.

CHRIS. Then Christiana began to cry; and she said, O naughty boy! and O careless mother! What shall I do for my son?

SKILL. Come, do not be too much dejected; the boy may do well again, but he must purge and vomit.

CHRIS. Pray, Sir, try the utmost of your skill with him, whatever it costs.

SKILL. Nay, I hope I shall be reasonable. So he made him a purge, but it was too weak; it was said, it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c. (Heb. x. 1—4.) When Mr. Skill had seen that that purge was too weak, he made him one to the purpose; it was made *ex carne et sanguine Christi.*[75] (John vi. 54—57; Heb. ix. 14.) (You know physicians give strange medicines to their patients.) And it was made up into pills, with a promise or two, and a proportionable quantity of salt. (Mark ix. 49.) Now he was to take them three at a time fasting, in half a quarter of

Potion prepared.

The Latin I borrow.

a pint of the tears of repentance. When this potion was prepared, and brought to the boy, he was loath to take it, though torn with the gripes as if he should be pulled in pieces. Come, come, said the physician, you must take it. It goes against my stomach, said the boy. (Zech. xii. 10.) I must have you take it, said his mother. I shall vomit it up again, said the boy. Pray, Sir, said Christiana, to Mr. Skill, how does it taste? It has no ill taste, said the doctor; and with that she touched one of the pills with the tip of her tongue. Oh, Matthew, said she, this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it. So with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, it caused him to sleep and rest quietly; it put him into a fine heat and breathing sweat, and did quite rid him of his gripes. So in little time he got up, and walked about with a staff, and would go from room to room, and talk with Prudence, Piety, and Charity, of his distemper, and how he was healed.[76]

The boy loath to take the physic.

The mother tastes it, and persuades him.

A word of God in the hand of his faith.

So when the boy was healed, Christiana asked Mr. Skill, saying, Sir, what will content you for your pains and care to and of my child? And he said, You must pay the Master of the College of Physicians, according to rules made in that case and provided. (Heb. xiii. 11—16.)

Chris. But, Sir, said she, what is this pill good for else?

Skill. It is an universal pill; it is good against all the diseases that Pilgrims are incident to; and when it is well prepared, it will keep good, time out of mind.

This pill an universal remedy.

Chris. Pray, Sir, make me up twelve boxes of them; for if I can get these, I will never take other physic.

Skill. These pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, it will make him live for ever.

DOCTOR SKILL.

(John vi. 50.) But, good Christiana, thou must give these pills no other way but as I have prescribed; for, if you do, they will do no good.[77] So he gave unto

In a glass of the tears of repentance.

Christiana physic for herself, and her boys, and for Mercy; and bid Matthew take heed how he eat any more green plums, and kissed them, and went his way.

It was told you before, that Prudence bid the boys, that if at any time they would, they should ask her some questions that might be profitable, and she would say something to them.

Of physic.

MATT. Then Matthew, who had been sick, asked her, Why, for the most part, physic should be bitter to our palates?

PRUD. To show how unwelcome the Word of God, and the effects thereof, are to a carnal heart.

Of the effects of physic.

MATT. Why does physic, if it does good, purge, and cause that we vomit?

PRUD. To show that the Word, when it works effectually, cleanseth the heart and mind. For look, what the one doth to the body, the other doth to the soul.[78]

Of fire and of the sun.

MATT. What should we learn by seeing the flame of our fire go upwards? and by seeing the beams and sweet influences of the sun strike downwards?

PRUD. By the going up of the fire we are taught to ascend to heaven by fervent and hot desires; and by the sun's sending his heat, beams, and sweet influences downwards, we are taught that the Saviour of the world, though high, reacheth down with his grace and love to us below.

Of the clouds.

MATT. Where have the clouds their water?

PRUD. Out of the sea.

MATT. What may we learn from that?

PRUD. That ministers should fetch their doctrine from God.

MATT. Why do they empty themselves upon the earth?

PRUD. To show that ministers should give out what they know of God to the world.

Of the rainbow.

MATT. Why is the rainbow caused by the sun?

PRUD. To show that the covenant of God's grace is confirmed to us in Christ.

Matt. Why do the springs come from the sea to us, through the earth?

Prud. To show that the grace of God comes to us through the body of Christ.

Matt. Why do some of the springs rise out of the tops of high hills?

Of the springs.

Prud. To show that the spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

Matt. Why doth the fire fasten upon the candle-wick?

Of the candle.

Prud. To show that unless grace doth kindle upon the heart there will be no true light of life in us.

Matt. Why is the wick and tallow, and all, spent to maintain the light of the candle?

Prud. To show that body and soul, and all, should be at the service of, and spend themselves to maintain, in good condition, the grace of God that is in us.

Matt. Why doth the pelican pierce her own breast with her bill?

Of the pelican.

Prud. To nourish her young ones with her blood, and thereby to show that Christ the blessed so loveth his young, his people, as to save them from death by his blood.

Matt. What may one learn by hearing the cock crow?

Of the cock.

Prud. Learn to remember Peter's sin, and Peter's repentance. The cock's crowing shows also that day is coming on; let then the crowing of the cock put thee in mind of that last and terrible day of judgment.

Now, about this time, their month was out; wherefore they signified to those of the house that it was convenient for them to up and be going. Then said Joseph to his mother, It is convenient that you forget not to send to the house of Mr. Interpreter, to pray him to grant that Mr. Great-heart should be sent unto us, that he may be our conductor the rest of our way. Good boy, said she, I had almost forgot. So she drew up a petition, and prayed

The weak may sometimes call the strong to prayers.

Mr. Watchful, the Porter, to send it by some fit man, to her good friend Mr. Interpreter; who, when it was come, and he had seen the contents of the petition, said to the messenger, Go tell them that I will send him.

They provide to be gone on their way.

When the family, where Christiana was, saw that they had a purpose to go forward, they called the whole house together, to give thanks to their King for sending of them such profitable guests as these. Which done, they said to Christiana, And shall we not show thee something, according as our custom is to do to pilgrims, on which thou mayest meditate when thou art upon the way? So they took Christiana, her children, and Mercy, into the closet, and showed them one of the apples that Eve did eat of, and that she also did give to her husband, and that for the eating of which they both were turned out of Paradise, and asked her what she thought that was? Then Christiana said, It is food or poison, I know not which.[79] So they opened the matter to her, and she held up her hands and wondered. (Gen. iii. 6; Rom. vii. 24.)

Eve's apple.

A sight of sin is amazing.

Jacob's ladder.

Then they had her to a place, and showed her Jacob's ladder. Now at that time there were some angels ascending upon it. So Christiana looked, and looked, to see the angels go up; and so did the rest of the company. Then they were going into another place, to show them something else; but James said to his mother, Pray bid them stay here a little longer, for this is a curious sight.[80] So they turned again, and stood feeding their eyes with this so pleasant a prospect. (Gen. xxviii. 12; John i. 51.) After this, they had them into a place where did hang up a golden anchor, so they bid Christiana take it down; for, said they, you shall have it with you, for it is of absolute necessity that you should, that you may lay hold of that within the veil, and stand stedfast, in case you should meet with turbulent weather; so they were glad thereof. (Heb. vi. 19.) Then they took them, and had them to the mount upon which Abraham our father had offered up Isaac his son, and showed them the altar, the wood, the fire, and the knife, for they remain to be seen to this very day.[81] (Gen. xxii. 9.) When they

A sight of Christ is taking.

Golden anchor.

Of Abraham offering up Isaac.

had seen it, they held up their hands and blessed themselves, and said, Oh, what a man for love to his Master, and for denial to himself, was Abraham! After they had showed them all these things, Prudence took them into the dining-room, where stood a pair of excellent virginals;[82] so she played upon them, and turned what she had showed them into this excellent song, saying—

Prudence's virginals.

Eve's apple we have showed you,
  Of that be you aware;
You have seen Jacob's ladder, too,
  Upon which angels are.
An anchor you received have,
  But let not these suffice,
Until, with Abr'am, you have gave
  Your best a sacrifice.

Now, about this time, one knocked at the door; so the Porter opened, and behold Mr. Great-heart was there; but when he was come in, what joy was there! For it came now fresh again into their minds, how but a while ago he had slain old Grim Bloody-man the giant, and had delivered them from the lions.

Mr. Great-heart come again.

Then said Mr. Great-heart to Christiana, and to Mercy, My Lord hath sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates; he has also sent the boys some figs and raisins, to refresh you in your way.

He brings a token from his Lord with him.

Then they addressed themselves to their journey; and Prudence and Piety went along with them. When they came at the gate, Christiana asked the Porter if any of late went by? He said, No; only one some time since, who also told me, that of late there had been a great robbery committed on the King's highway, as you go; but, he said, the thieves are taken, and will shortly be tried for their lives.[83] Then Christiana and Mercy were afraid; but Matthew said, Mother, fear nothing, as long as Mr. Great-heart is to go with us, and to be our conductor.

Robbery.

Then said Christiana to the Porter, Sir, I am much obliged to you for all the kindnesses that you have showed me since I came hither; and also for that you have been so loving and kind to my children; I know not how to gratify your kindness. Wherefore, pray, as a token of my respects to you, accept of this small mite; so she put a gold angel in his hand, and he made her a low obeisance, and said, Let thy garments be always white, and let thy head want no ointment. Let Mercy live, and not die, and let not her works be few. And to the boys he said, Do you fly youthful lusts, and follow after godliness with them that are grave and wise; so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded. So they thanked the Porter, and departed.

Christiana takes her leave of the Porter.

The Porter's blessing.

Now I saw in my dream, that they went forward until they were come to the brow of the hill, where Piety, bethinking herself, cried out, Alas! I have forgot what I intended to bestow upon Christiana and her companions; I will go back and fetch it. So she ran and fetched it. While she was gone, Christiana thought she heard in a grove, a little way off, on the right hand, a most curious, melodious note, with words much like these—

Through all my life thy favour is
So frankly show'd to me,
That in thy house for evermore
My dwelling-place shall be.

And, listening still, she thought she heard another answer it, saying—

For why? The Lord our God is good,
His mercy is for ever sure.
His truth at all times firmly stood,
And shall from age to age endure.

So Christiana asked Prudence what it was that made those curious notes? They are, said she, our country birds; they sing these notes but seldom, except it be at the spring, when the flowers appear, and the sun shines warm, and then you may hear them all day long. (Can. ii. 11, 12.)[84] I often, said she, go out to hear them; we also ofttimes keep them tame in our house. They are very fine company for us when we are melancholy; also they make the woods, and groves, and solitary places, places desirous to be in.

Piety bestoweth something on them at parting.

By this time Piety was come again; so she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance for thy edification and comfort.[85]

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Now they began to go down the hill into the Valley of Humiliation.[86] It was a steep hill, and the way was slippery; but they were very careful, so they got down pretty well. When they were down in the Valley, Piety said to Christiana, This is the place where Christian your husband met with the foul fiend Apollyon, and where they had that dreadful fight that they had; I know you cannot but have heard thereof. But be of good courage; as long as you have here Mr. Great-heart to be your guide and conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the conduct of their guide, he went forward, and they went after.

Mr. Great-heart at the Valley of Humiliation.

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GREAT-HEART. Then said Mr. Great-heart, We need not to be so afraid of this Valley, for here is nothing to hurt us, unless we procure it to ourselves. It is true, Christian did here meet with Apollyon, with whom he also had a sore combat; but that fray was the fruit of those slips that he got in his going down the hill; for they that get slips there, must look for combats here. And hence it is that this Valley has got so hard a name; for the common people, when they hear that some frightful thing has befallen such a one in such a place, are of an opinion, that that place is haunted with some foul fiend or evil spirit; when, alas! it is for the fruit of their doing, that such things do befall them there.

The reason why Christian was so beset here.

This Valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabouts, something that might give us an account why Christian was so hardly beset in this place.

Then James said to his mother, Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is. So they went, and found there written, "Let Christian's slips, before he came hither, and the battles that he met with in this place, be a warning to those that come after." Lo, said their guide, did not I tell you that there was something hereabouts that would give intimation of the reason why Christian was so hard beset in this place? Then turning himself to Christiana, he said, No disparagement to Christian, more than to many others whose hap and lot his was; for it is easier going up, than down this hill; and that can be said but of few hills in all these parts of the world. But we will leave the good man, he is at rest, he also had a brave victory over his enemy; let him grant that dwelleth above, that we fare no worse, when we come to be tried, than he.

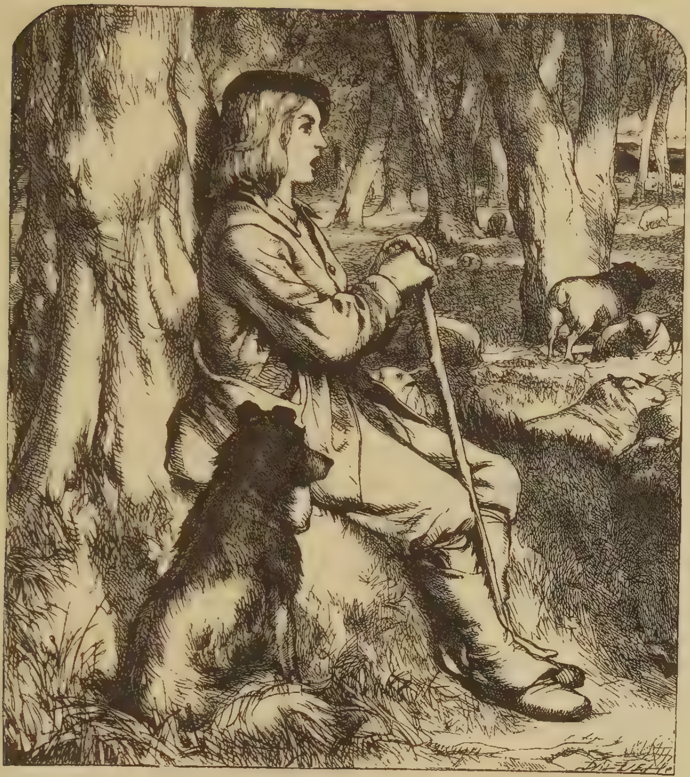
A pillar with an inscription on it.

But we will come again to this Valley of Humiliation. It is the best and most useful piece of ground in all those parts. It is fat ground, and, as you see, consisteth much in meadows; and if a man was to come here in the summer-time, as we do now, if he knew not anything before, thereof, and if he also delighted himself in the sight of his eyes, he might see that that would be delightful to him. Behold how green this Valley is, also how beautified with lilies. (Can. ii. 1.) I have also known many labouring men that have got good estates in this Valley of Humiliation ("for God resisteth the proud, but gives more, more grace unto the humble," James iv. 6; 1 Peter v. 5), for indeed it is a very fruitful soil, and doth bring forth by handfuls.[87] Some also have wished, that the next way to their Father's house were here, that they might be troubled no more with either hills or mountains to go over, but the way is the way, and there is an end.

This valley a brave place.

Men thrive in the Valley of Humiliation.

Now, as they were going along, and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a very fresh and well-favoured countenance; and as he sat by himself, he sang. Hark, said Mr. Great-heart, to what the shepherd's boy saith. So they hearkened, and he said—



THE SHEPHERD BOY.

He that is down needs fear no fall ;
  He that is low, no pride ;
He that is humble, ever shall
  Have God to be his guide. Phil. iv. 12, 13.
I am content with what I have,
  Little be it, or much ;
And, Lord, contentment still I crave,
  Because thou savest such.
Fullness to such, a burden is,
  That go on pilgrimage ;
Here little, and hereafter bliss,
  Is best from age to age.[88] Heb. xiii. 5.

Then said the guide, Do you hear him? I will dare to say, that this boy lives a merrier life, and wears more of that herb called heart's-ease in his bosom, than he that is clad in silk and velvet; but we will proceed in our discourse.

Christ, when in the flesh, had his Country-house in the Valley of Humiliation.

In this Valley our Lord formerly had his country house; he loved much to be here; he loved also to walk these meadows, for he found the air was pleasant.[89] Besides, here a man shall be free from the noise, and from the hurryings of this life. All states are full of noise and confusion, only the Valley of Humiliation is that empty and solitary place. Here a man shall not be so let and hindered in his contemplation, as in other places he is apt to be. This is a Valley that nobody walks in, but those that love a pilgrim's life. And though Christian had the hard hap to meet here with Apollyon, and to enter with him a brisk encounter, yet I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life. (Hos. xii. 4, 5.)

Did I say, our Lord had here in former days his country-house, and that he loved here to walk? I will add, in this place, and to the people that live, and trace these grounds, he has left a yearly revenue, to be faithfully paid them at certain seasons, for their maintenance by the way, and for their further encouragement to go on in their pilgrimage. (Matt. xi. 29.)

SAMUEL. Now, as they went on, Samuel said to Mr. Great-heart, Sir, I perceive that in this Valley my father and Apollyon had their battle; but whereabout was the fight? for I perceive this Valley is large.

Forgetful Green.

GREAT-HEART. Your father had that battle with Apollyon at a place yonder before us, in a narrow passage, just beyond Forgetful Green.[90] And, indeed, that place is the most dangerous place in all these parts. For if at any time the pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them.[91] This is the place also, where others have been hard put to it; but more of the place when we are come to it; for I persuade myself, that to this day there remains either some sign of the battle, or some monument to testify that such a battle there was fought.

MERCY. Then said Mercy, I think I am as well in this Valley as I have been anywhere else in all our journey; the place, methinks, suits with my spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels; methinks, here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him; here one may think, and break at heart, and melt in one's spirit, until one's eyes become like "the fish-pools of Heshbon." (Can. vii. 4.) They that go rightly through this Valley of Baca, make it a well, the rain that God sends down from heaven upon them that are here, also filleth the pools. (Ps. lxxxiv. 6, 7.) This Valley is that from whence also the King will give to his their vineyards (Hos. ii. 15); and they that go through it shall sing, as Christian did, for all he met with Apollyon.

Humility a sweet grace.

GREAT-HEART. It is true, said their guide, I have gone through this Valley many a time, and never was better than when here.

An Experiment of it.

I have also been a conductor to several pilgrims, and they have confessed the same. "To this *man* will I look (saith the King), *even* to *him that is* poor and of a contrite spirit, and trembleth at my word." (Is. lxvi. 2.)[92]

Now they were come to the place where the afore-mentioned battle was fought. Then said the guide to Christiana, her children, and Mercy, This is the place, on this ground Christian stood, and up there came Apollyon against him. And look, did not I tell you? Here is some of your husband's blood upon these stones to this day; behold, also, how here and there are yet to be seen upon the place, some of the shivers of Apollyon's broken darts; see also how they did beat the ground with their feet as they fought, to make good their places against each other; how also, with their by-blows, they did split the very stones in pieces. Verily, Christian did here play the man, and showed himself as stout, as could, had he been there, even Hercules himself. When Apollyon was beat, he made

The place where Christian and the Fiend did fight. Some signs of the battle remain.

his retreat to the next Valley, that is called the Valley of the Shadow of Death, unto which we shall come anon.[93]

A monument of the battle.

Lo, yonder also stands a monument, on which is engraven this battle, and Christian's victory, to his fame throughout all ages. So, because it stood just on the wayside before them, they stepped to it, and read the writing, which word for word was this—

A monument of Christian's victory.

Hard by, here was a battle fought,
Most strange, and yet most true; [94]
Christian and Apollyon sought
Each other to subdue.
The man so bravely play'd the man,
He made the fiend to fly;
Of which a monument I stand,
The same to testify.

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When they had passed by this place, they came upon the borders of the Shadow of Death; and this Valley was longer than the other; a place, also, most strangely haunted with evil things, as many are able to testify; but these women and children went the better through it because they had daylight, and because Mr. Great-heart was their conductor.

Groanings heard.

When they were entered upon this Valley, they thought that they heard a groaning, as of dead men [men in the agonies of death], a very great groaning. They thought, also, they did hear words of lamentation spoken, as of some in extreme torment. These things made the boys to quake, the women also looked pale and wan; but their guide bid them be of good comfort.

The ground shakes.

So they went on a little further, and they thought that they felt the ground begin to shake under them, as if some hollow place was there; they heard also a kind of a hissing, as of serpents, but nothing as yet appeared. Then said the boys, Are we not yet at the end of this doleful place? But the guide also bid them be of good courage, and look well to their feet, lest haply, said he, you be taken in some snare.[95]

Now James began to be sick, but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that she had given her at the Interpreter's house, and three of the pills that Mr. Skill had prepared, and the boy began to revive. Thus they went on, till they came to about the middle of the Valley, and then Christiana said, Methinks I see something yonder upon the road before us, a thing of such a shape such as I have not seen. Then said Joseph, Mother, what is it? An ugly thing, child; an ugly thing, said she. But, mother, what is it like? said he. It is like I cannot tell what, said she. And now it was but a little way off; then said she, It is nigh.

James sick with fear.

The Fiend appears.

The Pilgrims are afraid.

Well, well, said Mr. Great-heart, Let them that are most afraid, keep close to me. So the fiend came on, and the conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said some time ago, "Resist the devil, and he will flee from you." (James iv. 7.)

Great-heart encourages them.

They went therefore on, as being a little refreshed; but they had not gone far, before Mercy, looking behind her, saw, as she thought, something most like a lion, and it came a great padding pace after; and it had a hollow voice of roaring; and at every roar that it gave, it made all the Valley echo, and their hearts to ache, save the heart of him that was their guide. So it came up; and Mr. Great-heart went behind, and put the Pilgrims all before him The lion also came on apace, and Mr. Great-heart addressed himself to give him battle. But when he saw that it was determined that resistance should be made, he also drew back, and came no further.[96] (1 Peter v. 8, 9.)

A lion.

Then they went on again, and their conductor did go before them, till they came at a place where was cast up a pit the whole breadth of the way; and, before they could be prepared to go over that, a great mist and darkness fell upon them, so that they could not see. Then said the Pilgrims, Alas! now what shall we do? But their guide made answer, Fear not, stand still, and see what an end will be put to this also. So they stayed there, because their path

A pit and darkness.

was marred. They then also thought that they did hear more apparently the noise and rushing of the enemies; the fire, also, and the smoke of the pit, was much easier to be discerned.[97] Then said Christiana to Mercy, Now I see what my poor husband went through; I have heard much of this place, but I never was here before now. Poor man, he went here all alone in the night; he had night almost quite through the way; also, these fiends were busy about him, as if they would have torn him in pieces. Many have spoken of it, but none can tell what the Valley of the Shadow of Death should mean, until they come in it themselves. "The heart knows its own bitterness, and a stranger intermeddleth not with its joy." To be here is a fearful thing.

Christiana now knows what her husband felt.

GREAT-HEART. This is like doing business in great waters, or like going down into the deep; this is like being in the heart of the sea, and like going down to the bottoms of the mountains; now it seems as if the earth, with its bars, were about us for ever. But let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God. (Isa. l. 10.)[98] For my part, as I have told you already, I have gone often through this Valley, and have been much harder put to it than now I am, and yet you see I am alive. I would not boast, for that I am not mine own saviour; but I trust we shall have a good deliverance. Come, let us pray for light to Him that can lighten our darkness, and that can rebuke not only these, but all the Satans in hell.

Great-heart's reply.

So they cried and prayed, and God sent light and deliverance, for there was now no let in their way; no not there, where but now they were stopped with a pit. Yet they were not got through the Valley; so they went on still, and behold great stinks and loathsome smells, to the great annoyance of them.[99] Then said Mercy to Christiana, There is not such pleasant being here as at the gate, or at the Interpreter's, or at the house where we lay last.

They pray.

Oh, but, said one of the boys, it is not so bad to go through here as it is to abide here always; and for aught

One of the boy's reply.

I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us.

Well said, Samuel, quoth the guide, thou hast now spoke like a man. Why, if ever I get out here again, said the boy, I think I shall prize light and good way better than ever I did in all my life. Then said the guide, We shall be out by and by.

So on they went, and Joseph said, Cannot we see to the end of this Valley as yet? Then said the guide, Look to your feet, for you shall presently be among the snares. So they looked to their feet, and went on; but they were troubled much with the snares. Now, when they were come among the snares, they espied a man cast into the ditch on the left hand, with his flesh all rent and torn. Then said the guide, That is one Heedless, that was agoing this way; he has lain there a great while. There was one Take-heed with him, when he was taken and slain; but he escaped their hands. You cannot imagine how many are killed hereabout, and yet men are so foolishly venturous, as to set out lightly on pilgrimage, and to come without a guide. Poor Christian! it was a wonder that he here escaped; but he was beloved of his God: also, he had a good heart of his own,[100] or else he could never have done it. Now they drew towards the end of the way; and just there where Christian had seen the cave when he went by, out thence came forth Maul, a giant. This Maul did use to spoil young pilgrims with sophistry; and he called Great-heart by his name, and said unto him, How many times have you been forbidden to do these things? Then said Mr. Great-heart, What things? What things? quoth the giant; you know what things; but I will put an end to your trade. But pray, said Mr. Great-heart, before we fall to it, let us understand wherefore we must fight. Now the women and children stood trembling, and knew not what to do. Quoth the giant, You rob the country, and rob it with the worst of thefts.[101] These are but generals, said Mr. Great-heart; come to particulars, man.

Heedless is slain, and Take-heed preserved.

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Maul, a giant.

He quarrels with Great-heart.

Then said the giant, Thou practisest the craft of a kidnapper; thou gatherest up women and children, and carriest them into a strange country, to the weakening of my master's kingdom. But now Great-heart replied, I am a servant of the God of heaven; my business is to persuade sinners to repentance; I am commanded to do my endeavour to turn men, women, and children, "from darkness to light, and from the power of Satan unto God;" and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

God's ministers counted as kidnappers.

The giant and Mr. Great-heart must fight.

Then the giant came up, and Mr. Great-heart went to meet him; and as he went, he drew his sword, but the giant had a club. So without more ado, they fell to it, and at the first blow the giant struck Mr. Great-heart down upon one of his knees; with that the women and children cried out; so Mr. Great-heart recovering himself, laid about him in full lusty manner, and gave the giant a wound in his arm; thus he fought for the space of an hour, to that height of heat, that the breath came out of the giant's nostrils, as the heat doth out of a boiling caldron.

Weak folks' prayers do sometimes help strong folks' cries.

Then they sat down to rest them, but Mr. Great-heart betook him to prayer; also the women and children did nothing but sigh and cry all the time that the battle did last.[102]

When they had rested them, and taken breath, they both fell to it again,[103] and Mr. Great-heart, with a full blow, fetched the giant down to the ground. Nay, hold, and let me recover, quoth he; so Mr. Great-heart fairly let him get up. So to it they went again, and the giant missed but little of all-to-breaking Mr. Great-heart's skull with his club.

The giant struck down.

Mr. Great-heart seeing that, runs to him in the full heat of his spirit, and pierceth him under the fifth rib; with that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart seconded his blow, and smote the head of the giant from his shoulders. Then the women and children rejoiced, and Mr. Great-heart also praised God, for the deliverance he had wrought.

THE PILGRIMS ERECT A PILLAR.

When this was done, they among them erected a pillar, and fastened the giant's head thereon, and wrote underneath in letters, that passengers might read—

He is slain, and his head disposed of.

He that did wear this head, was one
That pilgrims did misuse ;
He stopp'd their way, he spared none,
But did them all abuse ;
Until that I, Great-heart, arose,
The pilgrim's guide to be ;
Until that I did him oppose,
That was their enemy.

Now I saw, that they went to the ascent that was a little way off cast up to be a prospect for pilgrims (that was the place from whence Christian had the first sight of Faithful

First Part, p. 87.

his brother); wherefore here they sat down, and rested; they also here did eat and drink, and make merry, for that they had gotten deliverance from this so dangerous an enemy.[104] As they sat thus, and did eat, Christiana asked the guide if he had caught no hurt in the battle. Then said Mr. Great-heart, No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you, and shall be a means, by grace, to increase my reward at last. (2 Cor. iv.)

Discourse of the fight.

CHRIS. But was you not afraid, good Sir, when you saw him come out with his club?[105]

GREAT-HEART. It is my duty, said he, to distrust my own ability, that I may have reliance on Him that is stronger than all.

CHRIS. But what did you think when he fetched you down to the ground at the first blow?

GREAT-HEART. Why, I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at the last.

Matthew here admires Goodness.

MATT. When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this valley, and in delivering us out of the hand of this enemy; for my part, I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this.

Old Honest asleep under an oak.

Then they got up and went forward. Now a little before them stood an oak; and under it, when they came to it, they found an old pilgrim fast asleep; they knew that he was a pilgrim by his clothes, and his staff, and his girdle.

So the guide, Mr. Great-heart, awaked him, and the old gentleman, as he lift up his eyes, cried out, What's the matter? Who are you? and what is your business here?

GREAT-HEART. Come, man, be not so hot, here are none but friends: yet the old man gets up, and stands upon his guard, and will know of them what they were. Then said the guide, My name is Great-heart; I am the guide of these pilgrims, which are going to the Celestial Country.

HONEST. Then said Mr. Honest, I cry you mercy; I feared that you had been of the company of those that some time ago did rob Little-faith of his money; but now I look better about me, I perceive you are honester people.

One saint sometimes takes another for his enemy.

GREAT-HEART. Why, what would, or could you have done, to have helped yourself, if we indeed had been of that company?

Talk between Great-heart and he.

HON. Done! why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on it; for a Christian can never be overcome, unless he should yield of himself.[106]

GREAT-HEART. Well said, father Honest, quoth the guide; for by this I know thou art a cock of the right kind, for thou hast said the truth.

HON. And by this, also, I know that thou knowest what true pilgrimage is; for all others do think that we are the soonest overcome of any.

GREAT-HEART. Well, now we are so happily met, pray let me crave your name, and the name of the place you came from.

Whence Mr. Honest came.

HON. My name I cannot; but I came from the town of Stupidity; it lieth about four degrees beyond the City of Destruction.

GREAT-HEART. Oh! are you that countryman, then? I deem I have half a guess of you; your name is Old Honesty, is it not? So the old gentleman blushed, and said, Not Honesty, in the abstract,[107] but Honest is my name; and I wish that my nature shall agree to what I am called.

HON. But, Sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place?

GREAT-HEART. I had heard of you before, by my Master; for he knows all things that are done on the earth; but I have often wondered that any should come from your place, for your town is worse than is the City of Destruction itself.

Stupefied ones are worse than those merely carnal.

HON. Yes, we lie more off from the sun, and so are more cold and senseless; but was a man in a mountain of ice, yet if the Sun of

Righteousness will arise upon him, his frozen heart shall feel a thaw; and thus it hath been with me.

GREAT HEART. I believe it, father Honest, I believe it; for I know the thing is true.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity;[108] and asked them of their names, and how they had fared since they set out on their pilgrimage.

Old Honest and Christiana talk.

CHRIS. Then said Christiana, My name, I suppose, you have heard of; good Christian was my husband, and these four were his children. But can you think how the old gentleman was taken, when she told him who she was! He skipped, he smiled, and blessed them with a thousand good wishes, saying:

He also talks with the boys. Old Mr. Honest's blessing on them.

HON. I have heard much of your husband, and of his travels and wars, which he underwent in his days. Be it spoken to your comfort, the name of your husband rings over all these parts of the world: his faith, his courage, his enduring, and his sincerity under all, has made his name famous. Then he turned him to the boys, and asked them of their names, which they told him. And then said he unto them: Matthew, be thou like Matthew the publican, not in vice, but in virtue. (Matt. x. 3.) Samuel, said he, be thou like Samuel the prophet, a man of faith and prayer. (Psa. xcix. 6.) Joseph, said he, be thou like Joseph in Potiphar's house, chaste, and one that flies from temptation. (Gen. xxxix.) And James, be thou like James the Just, and like James the brother of our Lord. (Acts i. 13, 14.) Then they told him of Mercy, and how she had left her town and her kindred to come along with Christiana and with her sons. At that the old honest man said, Mercy is thy name; by Mercy shalt thou be sustained, and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither, where thou shalt look the Fountain of Mercy in the face with comfort.

He blesseth Mercy.

All this while the guide, Mr. Great-heart, was very much pleased, and smiled upon his companion.

OLD HONEST.

Now, as they walked along together, the guide asked the old gentleman, if he did not know one Mr. Fearing, that came on pilgrimage out of his parts?

Talk of one Mr. Fearing.

Hon. Yes, very well, said he. He was a man that had the root of the matter in him; but he was one of the most troublesome pilgrims that ever I met with in all my days.[109]

Great-heart. I perceive you knew him; for you have given a very right character of him.

Hon. Knew him! I was a great companion of his; I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Great-heart. I was his guide from my Master's house to the gates of the Celestial City.

Hon. Then you knew him to be a troublesome one.

Great-heart. I did so, but I could very well bear it; for men of my calling are oftentimes intrusted with the conduct of such as he was.

Hon. Well then, pray let us hear a little of him, and how he managed himself under your conduct.

Mr. Fearing's troublesome pilgrimage.

His behaviour at the Slough of Despond.

His behaviour at the gate.

Great-heart. Why, he was always afraid that he should come short of whither he had a desire to go. Everything frightened him that he heard anybody speak of, that had but the least appearance of opposition in it. I hear that he lay roaring at the Slough of Despond for about a month together; nor durst he, for all he saw several go over before him, venture, though they, many of them, offered to lend him their hand. He would not go back again neither.[110] The Celestial City, he said, he should die if he came not to it; and yet was dejected at every difficulty, and stumbled at every straw that anybody cast in his way. Well, after he had lain at the Slough of Despond a great while, as I have told you, one sunshine morning, I do not know how, he ventured, and so got over; but when he was over, he would scarce believe it. He had, I think, a Slough of Despond in his mind; a slough that he carried everywhere with him, or else he could never have been as he was. So he came up to the gate, you know what I mean, that stands at the head of this way; and there also he stood a good while, before he would adventure to knock. When

MR. FEARING AT THE GATE.

the gate was opened, he would give back, and give place to others, and say that he was not worthy. For, for all he got before some to the gate, yet many of them went in before him. There the poor man would stand, shaking and shrinking. I dare say it would have pitied one's heart to have seen him; nor would he go back again. At last, he took the hammer that hanged on the gate in his hand, and gave a small rap or two; then one opened to him, but he shrank back as before. He that opened stepped out after him, and said, Thou trembling one, what wantest thou? With that he fell down to the ground. He that spoke to him wondered to see him so faint. So he said to him, Peace be to thee; up, for I have set open the door to thee. Come in, for thou art blessed. With that he got up, and went in trembling; and when he was in, he was ashamed to show his face. Well, after he had been entertained there awhile, as you know how the manner is, he was bid go on his way, and also told the way he should take. So he came till he came to our house. But as he behaved himself at the gate, so he did at my master the Interpreter's door. He lay thereabout in the cold a good while, before he would adventure to call; yet he would not go back, and the nights were long and cold then. Nay, he had a note of necessity in his bosom to my master, to receive him and grant him the comfort of his house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet, for all that, he was afraid to call at the door. So he lay up and down thereabouts, till, poor man! he was almost starved. Yea, so great was his dejection, that though he saw several others, for knocking, get in, yet he was afraid to venture. At last I think, I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and asked what he was; but, poor man! the water stood in his eyes; so I perceived what he wanted. I went, therefore, in and told it in the house, and we showed the thing to our Lord. So he sent me out again, to entreat him to come in: but, I dare say, I had hard work to do it. At last he came in; and I will say that for my Lord, he carried it wonderfully lovingly to him. There were but few good bits at the table, but some of it was laid upon his trencher. Then he presented the note, and my Lord looked thereon, and said his desire should be granted. So, when he had been there a good while, he seemed to get some heart, and to be a little more comfortable; for my master, you must know, is one of very tender bowels, especially to them that are afraid; wherefore he carried it

His behaviour at the Interpreter's door. [Lu. xiv. 23.]

How he was entertained there.

He is a little encouraged at the Interpreter's house.

so towards him as might tend most to his encouragement. Well, when he had had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said that he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the Sepulchre. There, I confess, he desired to stay a little to look, and he seemed, for a while after, to be a little cheery. When we came at the Hill Difficulty, he made no stick at that, nor did he much fear the lions; for you must know that his trouble was not about such things as those; his fear was about his acceptance at last.

He was greatly afraid when he saw the gibbet; cheery when he saw the cross.

I got him in at the House Beautiful, I think, before he was willing. Also, when he was in, I brought him acquainted with the damsels that were of the place; but he was ashamed to make himself much for company. He desired much to be alone, yet he always loved good talk, and often would get behind the screen to hear it. He also loved much to see ancient things, and to be pondering them in his mind. He told me afterwards that he loved to be in those two houses from which he came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold to ask.

Dumpish at the House Beautiful.

When we went also from the House Beautiful, down the hill, into the Valley of Humiliation, he went down as well as ever I saw man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think, there was a kind of a sympathy betwixt that valley and him; for I never saw him better in all his pilgrimage than when he was in that valley.

He went down into, and was very pleasant in the Valley of Humiliation.

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley. (Lam. iii. 27—29.) He would now be up every morning by break of day, tracing and walking to and fro in this valley.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man; not for that he had any inclination to go back; that he always abhorred; but he was ready to die for fear. Oh! the hobgoblins will have me! the hobgoblins will have me! cried he, and I could not beat him out on it. He made such a noise and such an outcry here, that, had they but heard him, it was enough to encourage them to come and fall upon us.[111]

Much perplexed in the Valley of the Shadow of Death.

But this I took very great notice of, that this valley was as quiet while he went through it, as ever I knew it before or since. I suppose these enemies here had now a special check from our Lord, and a command not to meddle until Mr. Fearing was passed over it.

It would be too tedious to tell you of all. We will, therefore, only mention a passage or two more. When he was come at Vanity Fair, I thought he would have fought with all the men at the fair. I feared there we should both have been knocked on the head, so hot was he against their fooleries. Upon the Enchanted Ground he was also very wakeful. But when he was come at the river, where was no bridge, there again he was in a heavy case. Now, now, he said, he should be drowned for ever, and so never see that face with comfort that he had come so many miles to behold.

His behaviour at Vanity Fair.

And here, also, I took notice of what was very remarkable; the water of that river was lower at this time than ever I saw it in all my life. So he went over at last, not much above wet-shod. When he was going up to the gate, Mr. Great-heart began to take his leave of him, and to wish him a good reception above. So he said, I shall, I shall. Then parted we asunder, and I saw him no more.

His boldness at last.

HON. Then, it seems, he was well at last.

GREAT-HEART. Yes, yes; I never had doubt about him; he was a man of a choice spirit, only he was always kept very low, and that made his life so burdensome to himself, and so troublesome to others. (Psa. lxxxviii.) He was, above many, tender of sin. He was so afraid of doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend. (Rom. xiv. 21; 1 Cor. viii. 13.)

HON. But what should be the reason that such a good man should be all his days so much in the dark.[112]

Reasons why good men are so in the dark.

GREAT-HEART. There are two sorts of reasons for it: One is, the wise God will have it so; some must pipe and some must weep. (Matt. xi. 16—18.) Now Mr. Fearing was one that played upon this bass; he and his fellows sound the sackbut, whose notes are more doleful than the notes of other music are; though, indeed, some say the bass is the ground of music. And, for my part, I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune. God also plays upon this string first, when he sets the soul in tune for himself. Only here was the imperfection of Mr. Fearing, he could play upon no other music but this, till towards his latter end.[113]

I make bold to talk thus metaphorically, for the ripening of the wits of young readers; and because, in the book of the Revelations, the saved are compared to a company of musicians that play upon their trumpets and harps, and sing their songs before the throne. (Rev. viii. 2; xiv. 2, 3.)

HON. He was a very zealous man, as one may see by what relation you have given of him; difficulties, lions, or Vanity Fair, he feared not at all. It was only sin, death, and hell that was to him a terror, because he had some doubts about his interest in that Celestial Country.

A close about him.

GREAT-HEART. You say right. Those were the things that were his troublers, and they, as you have well observed, arose from the weakness of his mind thereabout, not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe that, as the proverb is, "he could have bit a firebrand, had it stood in his way;" but the things with which he was oppressed, no man ever yet could shake off with ease.

Christiana's sentence.

CHRIS. Then said Christiana, This relation of Mr. Fearing has done me good. I thought nobody had been like me; but I see there was some semblance betwixt this good man and I; only we differed in two things: his troubles were so great, they brake out; but mine I kept within. His, also, lay so hard upon him, they made him that he could not knock at the houses provided for entertainment; but my trouble was always such as made me knock the louder.

Mercy's sentence.

MERCY. If I might also speak my heart, I must say, that something of him has also dwelt in me; for I have ever been more afraid of the lake, and the loss of a place in Paradise, than I have been of the loss of other things. Oh, thought I, may I have the happiness to have a habitation there, it is enough, though I part with all the world to win it!

Matthew's sentence.

MATT. Then said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies salvation; but if it was so with such a good man as he, why may it not also go well with me?

James's sentence.

JAMES. No fears, no grace, said James. Though there is not always grace where there is the fear of hell, yet, to be sure, there is no grace where there is no fear of God.

GREAT-HEART. Well said, James, thou hast hit the mark; for the fear of God is the beginning of wisdom; and, to be sure, they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent after him this farewell.

Their farewell about him.

Well, Master Fearing, thou didst fear
  Thy God, and wast afraid
Of doing anything, while here,
  That would have thee betray'd.
And didst thou fear the lake and pit?
  Would others did so too!
For, as for them that want thy wit,
  They do themselves undo.

Now I saw that they still went on in their talk; for after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his name was Mr. Self-will. He pretended himself to be a pilgrim, said Mr. Honest; but I persuade myself he never came in at the gate that stands at the head of the way.

Of Mr. Self-will.

Great-heart. Had you ever any talk with him about it?

Hon. Yes, more than once or twice; but he would always be like himself, self-willed. He neither cared for man, nor argument, nor yet example; what his mind prompted him to do, that he would do, and nothing else could he be got to.

Old Honest had talked with him.

Great-heart. Pray, what principles did he hold? for I suppose you can tell.

Hon. He held, that a man might follow the vices as well as the virtues of the pilgrims; and that if he did both, he should be certainly saved.

Self-will's opinions.

Great-heart. How! if he had said, It is possible for the best to be guilty of the vices, as well as to partake of the virtues of pilgrims, he could not much have been blamed; for indeed we are exempted from no vice absolutely, but on condition that we watch and strive. But this, I perceive, is not the thing; but if I understand you right, your meaning is, that he was of that opinion, that it was allowable so to be.

Hon. Aye, aye, so I mean; and so he believed and practised.

Great-heart. But what ground had he for his so saying?

Hon. Why, he said he had the Scripture for his warrant.

Great-heart. Prithee, Mr. Honest, present us with a few particulars.

Hon. So I will. He said, To have to do with other men's wives had been practised by David, God's beloved; and therefore he could do it. He said, To have more women than one, was a thing that Solomon practised; and therefore he could do it. He said, That Sarah and the godly midwives of Egypt lied, and so did save Rahab; and therefore he could do it. He said, That the disciples went at the bidding of their Master, and took away the owner's ass; and therefore he could do so too. He said, That Jacob got the inheritance of his father in the way of guile and dissimulation; and therefore he could do so too.

GREAT-HEART. Highly base, indeed! And you are sure he was of this opinion?

HON. I have heard him plead for it, bring Scripture for it, bring argument for it, &c.

GREAT-HEART. An opinion that is not fit to be with any allowance in the world.

HON. You must understand me rightly. He did not say that any man might do this; but that those that had the virtues of those that did such things, might also do the same.

GREAT-HEART. But what more false than such a conclusion? for this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind; or if, because a child by the blast of the wind, or for that it stumbled at a stone, fell down, and defiled itself in mire, therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that any one could so far have been blinded by the power of lust? But what is written must be true: They "stumble at the word, being disobedient; whereunto also they were appointed." (1 Peter ii. 8.)

His supposing that such may have the godly men's virtues, who addict themselves to their vices, is also a delusion as strong as the other. It is just as if the dog should say, I have, or may have, the qualities of the child, because I lick up its excrements. To eat up the sin of God's people, is no sign of one that is possessed with their virtues. (Hos. iv. 8.) Nor can I believe, that one that is of this opinion can at present have faith or love in him. But I know you have made strong objections against him; prithee, what can he say for himself?[114]

HON. Why, he says, To do this by way of opinion, seems abundantly more honest than to do it, and yet hold contrary to it in opinion.

GREAT-HEART. A very wicked answer; for though to let loose the bridle to lusts, while our opinions are against such things, is bad;

yet, to sin, and plead a toleration so to do, is worse. The one stumbles beholders accidentally, the other pleads them into the snare.

HON. There are many of this man's mind, that have not this man's mouth: and that make going on pilgrimage of so little esteem as it is.

GREAT-HEART. You have said the truth, and it is to be lamented; but he that feareth the King of Paradise, shall come out of them all.

CHRIS. There are strange opinions in the world; I know one that said, It was time enough to repent when they come to die.[115]

GREAT-HEART. Such are not over wise. That man would have been loath, might he have had a week to run twenty miles in for his life, to have deferred that journey to the last hour of that week.

HON. You say right; and yet the generality of them, that count themselves pilgrims, do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the world afore them, who yet have, in few days, died as they in the wilderness, and so never got sight of the promised land.

I have seen some that have promised nothing at first setting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims.

I have seen some who have run hastily forward, that again have, after a little time, run as fast just back again.

I have seen some who have spoken very well of a pilgrim's life at first, that, after a while, have spoken as much against it.

I have heard some, when they first set out for Paradise, say positively there is such a place; who, when they have been almost there, have come back again, and said there is none.

I have heard some vaunt what they would do, in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.[116]

Now, as they were thus in their way, there came one running to meet them, and said, Gentlemen, and you of the weaker sort, if you love life, shift for yourselves, for the robbers are before you.[117]

Fresh news of trouble.

GREAT-HEART. Then said Mr. Great-heart, They be the three that set upon Little-faith heretofore. Well, said he, we are ready for them; so they went on their way. Now they looked at every turning, when they should have met with the villains; but whether they heard of Mr. Great-heart, or whether they had some other game, they came not up to the Pilgrims.

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Great-heart's resolution.

Christiana then wished for an inn for herself and her children, because they were weary.[118] Then said Mr. Honest, There is one a little before us, where a very honourable disciple, one Gaius, dwells. (Rom. xvi. 23.) So they all concluded to turn in thither, and the rather, because the old gentleman gave him so good a report. So when they came to the door, they went in, not knocking, for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them. So they asked if they might lie there that night.

Christiana wisheth for an inn.

Gaius.

They enter into his house.

GAIUS. Yes, gentlemen, if ye be true men, for my house is for none but pilgrims. Then was Christiana, Mercy, and the boys, the more glad, for that the Innkeeper was a lover of pilgrims. So they called for rooms, and he showed them one for Christiana and her children, and Mercy, and another for Mr. Great-heart and the old gentleman.

Gaius entertains them, and how.

GREAT-HEART. Then said Mr. Great-heart, Good Gaius, what hast thou for supper? for these pilgrims have come far to-day, and are weary.

GAIUS. It is late, said Gaius, so we cannot conveniently go out to seek food; but such as we have, you shall be welcome to, if that will content.

GREAT-HEART. We will be content with what thou hast in the house;

forasmuch as I have proved thee, thou art never destitute of that which is convenient..

Then he went down and spake to the cook, whose name was Taste-that-which-is-good, to get ready supper for so many pilgrims. This done, he comes up again, saying, Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you; and while supper is making ready, if you please, let us entertain one another with some good discourse. So they all said, Content.

Gaius's Cook.

GAIUS. Then said Gaius, Whose wife is this aged matron? and whose daughter is this young damsel?

Talk between Gaius and his guests.

GREAT-HEART. The woman is the wife of one Christian, a Pilgrim of former times; and these are his four children. The maid is one of her acquaintance; one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his steps; yea, if they do but see any place where the old Pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.

Mark this.

GAIUS. Then said Gaius, Is this Christian's wife? and are these Christian's children? I knew your husband's father, yea, also his father's father. Many have been good of this stock; their ancestors dwelt first at Antioch. (Acts xi. 26.) Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, showed themselves men of great virtue and courage, for the Lord of the Pilgrims, his ways, and them that loved him. I have heard of many of your husband's relations, that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband sprang, was knocked on the head with stones. (Acts vii. 59, 60.) James, another of this generation, was slain with the edge of the sword. (Acts xii. 2.) To say nothing of Paul and Peter, men anciently of the family from whence your husband came, there was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones, and Polycarp,

Of Christian's ancestors.

that played the man in the fire. There was he that was hanged up in a basket in the sun, for the wasps to eat; and he who they put into a sack, and cast him into the sea to be drowned. It would be utterly impossible to count up all of that family that have suffered injuries and death, for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

GREAT-HEART. Indeed, Sir, they are likely lads; they seem to choose heartily their father's ways.

Advice to Christiana about her boys.

GAIUS. That is it that I said; wherefore Christian's family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth; wherefore let Christiana look out some damsels for her sons, to whom they may be betrothed, &c., that the name of their father and the house of his progenitors may never be forgotten in the world.[119]

HON. It is pity this family should fall and be extinct.

GAIUS. Fall it cannot, but be diminished it may; but let Christiana take my advice, and that is the way to uphold it.

Mercy and Matthew marry.

And, Christiana, said this Innkeeper, I am glad to see thee and thy friend Mercy together here, a lovely couple. And may I advise, take Mercy into a nearer relation to thee; if she will, let her be given to Matthew, thy eldest son; it is the way to preserve you a posterity in the earth. So this match was concluded, and in process of time they were married; but more of that hereafter.

Why women of old so much desired children.

Gaius also proceeded, and said, I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman (Gen. iii.), so also did life and health: "God sent forth his Son, made of a woman." (Gal. iv. 4.) Yea, to show how much those that came after did abhor the act of the mother, this sex, in the Old Testament, coveted children, if happily this or that woman might be the mother of the Saviour of the world.

GAIUS PROPOSES A MARRIAGE.

I will say again, that when the Saviour was come, women rejoiced in him before either man or angel. (Luke ii.) I read not, that ever any man did give unto Christ so much as one groat; but the women followed him, and ministered to him of their substance. (Luke viii. 2, 3.) It was a woman that washed his feet with tears, and a woman that anointed his body to the burial. (Luke vii. 37, 50; John xi. 2, xii. 3.) They were women that wept, when he was going to the cross, and women that followed him from the cross, and that sat by his sepulchre, when he was buried. (Luke xxiii. 27; Matt. xxvii. 55, 56, 61.) They were women that were first with him at his resurrection-morn; and women that brought tidings first to his disciples, that he was risen from the dead. (Luke xxiv.

22, 23.) Women, therefore, are highly favoured, and show by these things that they are sharers with us in the grace of life.

Now the cook sent up to signify that supper was almost ready, and sent one to lay the cloth, the trenchers, and to set the salt and bread in order.

Supper ready.

Then said Matthew, The sight of this cloth, and of this fore-runner of the supper, begetteth in me a greater appetite to my food than I had before.

What to be gathered from laying of the board with the cloth and trenchers.

GAIUS. So let all ministering doctrines to thee, in this life, beget in thee a greater desire to sit at the supper of the great King in his kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as setting of salt upon the board, when compared with the feast that our Lord will make for us when we come to his house.

So supper came up; and first, a heave-shoulder, and a wave-breast (Lev. vii. 32—34, x. 14, 15), were set on the table before them, to show that they must begin their meal with prayer and praise to God. (Psa. xxv. 1.; Heb. xiii. 15.) The heave-shoulder David lifted his heart up to God with; and with the wave-breast, where his heart lay, with that he used to lean upon his harp when he played. These two dishes were very fresh and good, and they all eat heartily well thereof.

The next they brought up was a bottle of wine, red as blood. (Deut. xxxii. 14.) So Gaius said to them, Drink freely; this is the juice of the true vine, that makes glad the heart of God and man. (Judges ix. 13; John xv. 1.) So they drank and were merry.

The next was a dish of milk well crumbed; but Gaius said, Let the boys have that, that they may grow thereby. (1 Peter ii. 1, 2.)

A dish of milk.

Then they brought up in course a dish of butter and honey. Then said Gaius, Eat freely of this; for this is good to cheer up, and strengthen your judgments and understandings. This was our Lord's dish when he was a child; "Butter and honey shall he eat, that he may know to refuse the evil and choose the good." (Isa. vii. 15.)

Of honey and butter.

Then they brought them up a dish of apples, and they were very good tasted fruit. Then said Matthew, May we eat apples, since they were such, by and with which the serpent beguiled our first mother?

A dish of apples.

Then said Gaius—

Apples were they with which we were beguiled;
Yet sin, not apples, hath our souls defiled.
Apples forbid, if eat, corrupt the blood;
To eat such, when commanded, does us good.
Drink of his flagons, then, thou church, his dove,
And eat his apples, who are sick of love.

Then said Matthew, I made the scruple, because I a while since was sick with eating of fruit.

GAIUS. Forbidden fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking, they were presented with another dish, and it was a dish of nuts. (Can. vi. 11.) Then said some at the table, Nuts spoil tender teeth, especially the teeth of children; which when Gaius heard, he said—

A dish of nuts.

Hard texts are nuts (I will not call them cheaters),
Whose shells do keep their kernels from the eaters.
Ope then the shells, and you shall have the meat;
They here are brought for you to crack and eat.

Then were they very merry, and sat at the table a long time, talking of many things. Then said the old gentleman, My good landlord, while we are cracking your nuts, if you please, do you open this riddle:[120]

A man there was, though some did count him mad,
The more he cast away, the more he had.

A riddle put forth by old Honest.

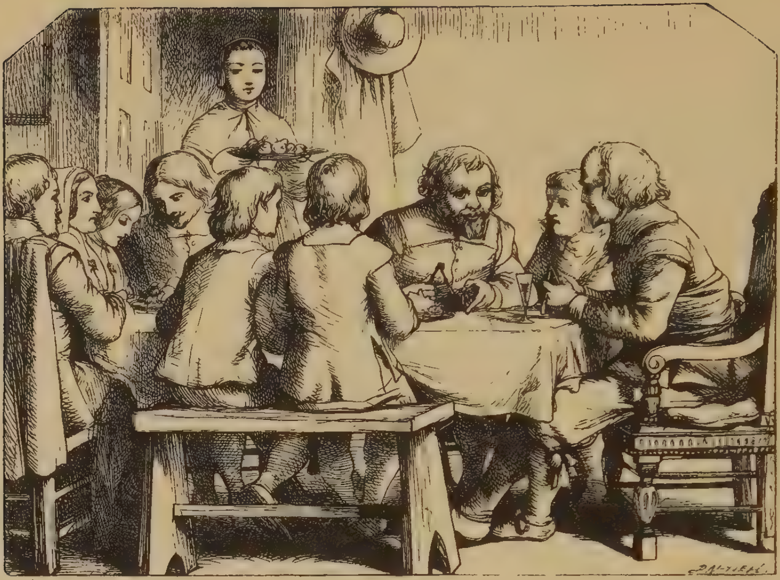
Then they all gave good heed, wondering what good Gaius would say; so he sat still awhile, and then thus replied:—

He that bestows his goods upon the poor,
Shall have as much again, and ten times more.

Gaius opens it.

Then said Joseph, I dare say, Sir, I did not think you could have found it out.

Joseph wonders.



OLD HONEST PROPOSES A RIDDLE.

Oh! said Gaius, I have been trained up in this way a great while; nothing teaches like experience; I have learned of my Lord to be kind: and have found by experience, that I have gained thereby. "There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet; but *it tendeth* to poverty. (Prov. xi. 24.) There is that maketh himself rich, yet *hath* nothing; *there is* that maketh himself poor, yet *hath* great riches." (Prov. xiii. 7.)

Then Samuel whispered to Christiana, his mother, and said, Mother, this is a very good man's house, let us stay here a good while, and let my brother Matthew be married here to Mercy before we go any further.

The which Gaius the host overhearing said, With a very good will, my child.

Matthew and Mercy are married.

So they staid there more than a month, and Mercy was given to Matthew to wife.

While they staid here, Mercy, as her custom was, would be making coats and garments to give to the poor, by which she brought up a very good report upon the Pilgrims.

But to return again to our story. After supper the lads desired a bed; for that they were weary with travelling: then Gaius called to show them their chamber; but said Mercy, I will have them to bed. So she had them to bed, and they slept well; but the rest sat up all night; for Gaius and they were such suitable company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their journey, old Mr. Honest, he that put forth the riddle to Gaius, began to nod. Then said Great-heart, What, Sir, you begin to be drowsy; come, rub up; now here is a riddle for you. Then said Mr. Honest, Let us hear it.

The boys go to bed, the rest sit up.

Old Honest nods.

Then said Mr. Great-heart—

He that will kill, must first be overcome,
Who live abroad would, first must die at home.

A riddle.

Ha! said Mr. Honest, it is a hard one, hard to expound, and harder to practise. But come, landlord, said he, I will, if you please, leave my part to you; do you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and it is expected that you should answer it.

Then said the old gentleman—

He first by grace must conquered be,
  That sin would mortify;
And who, that lives, would convince me,
  Unto himself must die.

The riddle opened.

It is right, said Gaius; good doctrine and experience teaches this. For, first, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin; besides, if sin is Satan's cords, by which the soul lies bound, how should it make resistance, before it is loosed from that infirmity?

Secondly, nor will any, that knows either reason or grace, believe that such a man can be a living monument of grace that is a slave to his own corruptions.

And now it comes in my mind, I will tell you a story worth the hearing. There were two men that went on pilgrimage: the one began when he was young, the other when he was old. The young man had strong corruptions to grapple with; the old man's were decayed with the decays of nature. The young man trod his steps as even as did the old one, and was every way as light as he. Who now, or which of them, had their graces shining clearest, since both seemed to be alike?

A question worth the minding.

HON. The young man's, doubtless. For that which heads it against the greatest opposition, gives best demonstration that it is strongest; especially when it also holdeth pace with that that meets not with half so much; as, to be sure, old age does not.

A comparison.

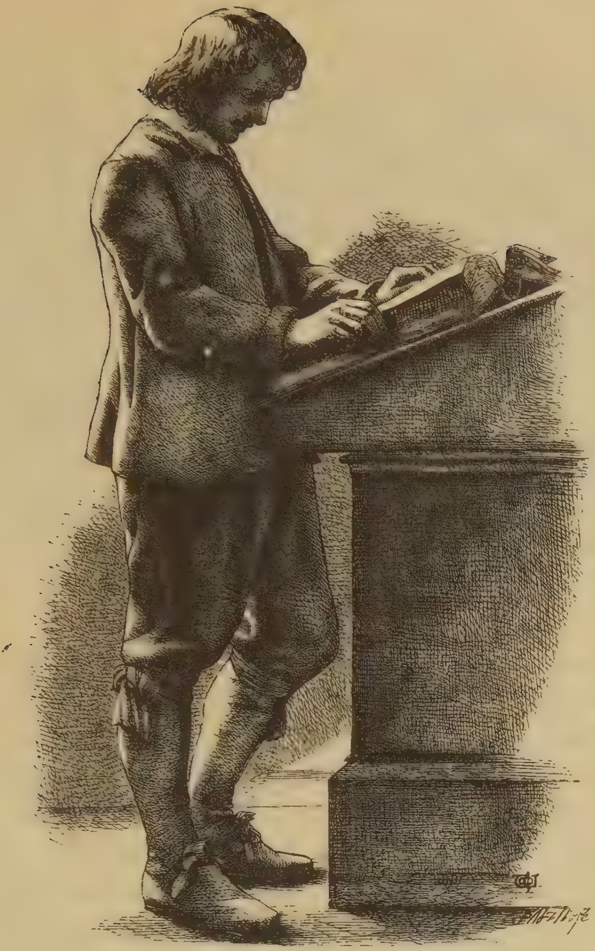
Besides, I have observed that old men have blessed themselves with this mistake, namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men that are gracious, are best able to give advice to them that are young, because they have seen most of the emptiness of things. But yet, for an old and a young [man] to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.

A mistake.

Thus they sat talking till break of day. Now, when the family was up, Christiana bid her son James that he should read a chapter; so he read the fifty-third of Isaiah. When he had done, Mr. Honest asked, why it was said that the Saviour is said to come "out of a dry ground;" and also, that "he had no form or comeliness in him"?

Another question.

GREAT-HEART. Then said Mr. Great-heart, To the first, I answer, Because the church of the Jews, of which Christ came, had then lost almost all the sap and spirit of religion. To the second, I say, The words are spoken in the person of the unbelievers, who, because they want that eye that can see into our Prince's heart, therefore they judge of him by the meanness of his outside. Just like those that know



JAMES READING THE BIBLE AT GAIUS'S HOUSE.

not that precious stones are covered over with a homely crust; who when they have found one, because they know not what they have found, cast it again away, as men do a common stone.

Well, said Gaius, now you are here, and since, as I know, Mr. Great-heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About a mile from hence, there is one Slay-good, a giant that does much annoy the King's highway in these parts; and I know whereabout his haunt is. He is master of a number of thieves. It would be well if we could clear these parts of him.

Giant Slay-good assaulted and slain.

So they consented, and went, Mr. Great-heart with his sword, helmet, and shield, and the rest with spears and staves.

When they came to the place where he was, they found him with one Feeble-mind in his hands, whom his servants had brought unto him, having taken him in the way. Now the giant was rifling him, with a purpose, after that, to pick his bones, for he was of the nature of flesh-eaters.

He is found with one Feeble-mind in his hand.

Well, so soon as he saw Mr. Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

Great-heart. We want thee; for we are come to revenge the quarrel of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King's highway; wherefore, come out of thy cave. So he armed himself and came out; and to a battle they went, and fought for above an hour, and then stood still to take wind.

Slay. Then said the giant, Why are you here on my ground?

Great-heart. To revenge the blood of pilgrims, as I also told thee before. So they went to it again, and the giant made Mr. Great-heart give back; but he came up again, and, in the greatness of his mind, he let fly with such stoutness at the giant's head and sides, that he made him let his weapon fall out of his hand; so he smote him, and slew him, and cut off his head, and brought it away to the inn. He also took Feeble-mind, the pilgrim, and brought him with him to his lodgings. When they were come home, they showed his head to the family, and then set it up, as they had done others before, for a terror to those that shall attempt to do as he hereafter.[121]

One Feeble-mind rescued from the giant.

Then they asked Mr. Feeble-mind how he fell into his hands?

Feeble-mind. Then said the poor man, I am a sickly man, as you see; and, because death did usually once a-day knock at my door, I

THE PILGRIMS BRING THE HEAD OF GIANT SLAY-GOOD TO THE INN.

thought I should never be well at home; so I betook myself to a pilgrim's life, and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind; but would, if I could, though I can but crawl, spend my life in the pilgrim's way. When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks, nor against my feeble mind; but gave me such things that were necessary for my journey, and bid me hope to the end. When I came to the house of the Interpreter, I received much kindness there; and because the Hill Difficulty was judged too hard for me, I was carried up that by one of his servants. Indeed, I have found much relief from pilgrims, though none were willing to go so softly as I am forced to do; yet still, as they came on, they bid me be of good cheer, and said that it was the will of their Lord that comfort should be given to the feeble-minded, and so went on their own pace. (1 Thess. v. 14.) When I was come up to Assault Lane, then this giant met with me, and bid me

How Feeble-mind came to be a pilgrim.

prepare for an encounter; but, alas! feeble one that I was, I had more need of a cordial. So he came up and took me. I conceited he should not kill me. Also, when he had got me into his den, since I went not with him willingly, I believed I should come out alive again; for I have heard, that not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his Master, is, by the laws of Providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am; but I am, as you see, escaped with life; for the which I thank my King as author, and you as the means. Other brunts I also look for; but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loves me, I am fixed. My way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind.

Mark this.

Mark this.

HON. Then said old Mr. Honest, Have you not, some time ago, been acquainted with one Mr. Fearing, a pilgrim?

FEEBLE. Acquainted with him! Yes; he came from the town of Stupidity, which lieth four degrees to the northward of the City of Destruction, and as many off of where I was born: yet we were well acquainted, for, indeed, he was my uncle, my father's brother. He and I have been much of a temper. He was a little shorter than I, but yet we were much of a complexion.

Mr. Fearing, Mr. Feeble-mind's uncle.

HON. I perceive you know him; and I am apt to believe also that you were related one to another; for you have his whitely look, a cast like his with your eye, and your speech is much alike.

Feeble-mind has some of Mr. Fearing's features.

FEEBLE. Most have said so that have known us both; and besides, what I have read in him, I have, for the most part, found in myself.

GAIUS. Come, Sir, said good Gaius, be of good cheer, you are welcome to me, and to my house, and what thou hast a mind to, call for freely; and what thou wouldest have my servants do for thee, they will do it with a ready mind.

Gaius comforts him.

Then said Mr. Feeble-mind, This is unexpected favour, and as the sun shining out of a very dark cloud. Did Giant Slay-good intend me this favour when he stopped me, and resolved to let me go no further? Did he intend, that after he had rifled my pockets, I should go to Gaius, mine host? Yet so it is.

Notice to be taken of Providence.

Now, just as Mr. Feeble-mind and Gaius were thus in talk, there comes one running, and called at the door, and told that, about a mile and a half off, there was one Mr. Not-right, a pilgrim, struck dead upon the place where he was with a thunderbolt.

Tidings how one Not-right was slain with a thunder-bolt, and Mr. Feeble-mind's comments upon it.

FEEBLE. Alas! said Mr. Feeble-mind, is he slain? He overtook me some days before I came so far as hither, and would be my company-keeper. He also was with me when Slay-good, the giant, took me; but he was nimble of his heels, and escaped. But, it seems, he escaped to die, and I was took to live.

What, one would think, doth seek to slay outright,
Ofttimes delivers from the saddest plight.
That very providence, whose face is death,
Doth ofttimes to the lowly life bequeath.
I taken was, he did escape and flee;
Hands cross'd gives death to him, and life to me.

Now, about this time, Matthew and Mercy were married. Also Gaius gave his daughter Phebe to James, Matthew's brother, to wife; after which time they yet staid above ten days at Gaius' house, spending their time, and the seasons, like as pilgrims used to do.

When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone; wherefore Mr. Great-heart called for a reckoning; but Gaius told him, that at his house it was not the custom for pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him. (Luke x. 34, 35.) Then said Mr. Great-heart to him,

The Pilgrims prepare to go forward.

How they greet one another at parting.

GREAT-HEART. "Beloved, thou dost faithfully whatsoever thou dost to the brethren, and to strangers; which have borne witness of thy charity before the church; whom if thou (yet) bring forward on their journey after a godly sort, thou shalt do well." (3 John 5, 6.)

Gaius, his last kindness to Feeble-mind.

Then Gaius took his leave of them all, and of his children, and particularly of Mr. Feeble-mind. He also gave him something to drink by the way.

Now Mr. Feeble-mind, when they were going out of the door, made as if he intended to linger; the which when Mr. Great-heart espied, he said, Come, Mr. Feeble-mind, pray do you go along with us, I will be your conductor, and you shall fare as the rest.

Feeble-mind for going behind.

FEEBLE. Alas! I want a suitable companion; you are all lusty and strong; but I, as you see, am weak; I choose, therefore, rather to come behind, lest, by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing; I shall like no gay attire; I shall like no unprofitable questions. Nay, I am so weak a man, as to be offended with that which others have liberty to do. I do not yet know all the truth. I am a very ignorant Christian man; sometimes if I hear some rejoice in the Lord, it troubles me, because I cannot do so too. It is with me, as it is with a weak man among the strong, or as with a sick man among the healthy, or as a lamp despised ("He that is ready to slip with *his* feet, *is as* a lamp despised in the thought of him that is at ease," Job xii. 5); so that I know not what to do.

His excuse for it.

Great-heart's commission.

GREAT-HEART. But, brother, said Mr. Great-heart, I have it in commission to "comfort the feeble-minded," and to "support the weak." (1 Thess. v. 14.) You must needs go along with us; we will wait for you; we will lend you our help (Rom. xiv. 1); we will deny ourselves of some things, both opinionative and practical, for your sake, (1 Cor. viii.) we will not enter into doubtful disputations before you; we will be

A Christian spirit.

FEEBLE-MIND WELCOMES READY-TO-HALT.

made all things to you, rather than you shall be left behind. (1 Cor. ix. 22.)

Now all this while they were at Gaius's door; and behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt came by, with his crutches in his hand (Ps. xxxviii. 17); and he also was going on pilgrimage.

Promises.

FEEBLE. Then said Mr. Feeble-mind to him, Man, how camest thou hither? I was but just now complaining, that I had not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt, I hope thee and I may be some help.

Feeble-mind glad to see Ready-to-halt come by.

READY-TO-HALT. I shall be glad of thy company, said the other; and, good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.[122]

FEEBLE. Nay, said he, though I thank thee for thy goodwill, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

READY. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-mind.

Thus therefore they went on; Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble-mind and Mr. Ready-to-halt came behind with his crutches. Then said Mr. Honest,

HON. Pray, Sir, now we are upon the road, tell us some profitable things of some that have gone on pilgrimage before us.

New talk.

GREAT-HEART. With a good will. I suppose you have heard how Christian of old did meet with Apollyon in the Valley of Humiliation; and also what hard work he had, to go through the Valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it with Madam Wanton, with Adam the First, with one Discontent, and Shame, four as deceitful villains as a man can meet with upon the road.

First Part, p. 73—78, 80—83.

HON. Yes, I have heard of all this; but indeed, good Faithful was hardest put to it with Shame; he was an unwearied one.

GREAT-HEART. Aye; for, as the Pilgrim well said, he of all men had the wrong name.

HON. But pray, Sir, where was it that Christian and Faithful met Talkative? That same was also a notable one.

First Part, p. 97.

GREAT-HEART. He was a confident fool, yet many follow his ways.

HON. He had liked to have beguiled Faithful.

GREAT-HEART. Aye, but Christian put him into a way quickly to find him out. Thus they went on till they came at the place where Evangelist met with Christian and Faithful, and prophesied to them of what should befall them at Vanity Fair.

First Part, p. 109.

GREAT-HEART. Then said their guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them of what troubles they should meet with at Vanity Fair.

HON. Say you so? I dare say it was a hard chapter that then he did read unto them.

GREAT-HEART. It was so; but he gave them encouragement withal. But what do we talk of them? they were a couple of lion-like men; they had set their faces like flint. Don't you remember how undaunted they were when they stood before the judge?

First Part, p. 119.

HON. Well, Faithful bravely suffered.

GREAT-HEART. So he did, and as brave things came on it; for Hopeful and some others, as the story relates it, were converted by his death.

HON. Well, but pray go on; for you are well acquainted with things.

GREAT-HEART. Above all that Christian met with after he had passed through Vanity Fair, one By-ends was the arch one.

First Part, p. 126.

HON. By-ends! What was he?

GREAT-HEART. A very arch fellow; a downright hypocrite. One that would be religious which way ever the world went; but so cunning that he would be sure neither to lose nor suffer for it. He had his mode of religion for every fresh occasion; and his wife was as good at it as he. He would turn and change from opinion to opinion; yea, and plead for so doing too. But, so far as I could learn, he came to an ill end with his by-ends; nor did I ever hear that any of his children were ever of any esteem with any that truly feared God.

They are come within sight of Vanity.

Now, by this time, they were come within sight of the town of Vanity, where Vanity Fair is kept. So, when they saw that they were so near the town, they consulted with one another, how they should pass through the town; and some said one thing, and some another. At last Mr. Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town; now I am acquainted with one Mr. Mnason, a Cyprusian by nation, an old disciple, at whose house we may lodge. (Acts xxi. 16.) If you think good, said he, we will turn in there.

They enter into one Mr. Mnason's to lodge.

Content, said old Honest; Content, said Christiana; Content, said Mr. Feeble-mind; and so they said all. Now, you must think, it was even-tide by that they got to the outside of the town; but Mr. Great-heart knew the way to the old man's house. So thither they came; and he called at the door, and the old man within knew his tongue so soon as ever he heard it; so he opened, and they all came in. Then said Mnason their host, How far have ye come to-day? so they said, From the house of Gaius our friend. I promise you, said he, you have gone a good stitch, you may well be a weary; sit down. So they sat down.

They are glad of entertainment.

GREAT-HEART. Then said their guide, Come, what cheer, Sirs? I dare say you are welcome to my friend.

MNASON. I also, said Mr. Mnason, do bid you welcome, and, whatever you want, do but say, and we will do what we can to get it for you.

HON. Our great want, a while since, was harbour and good company, and now I hope we have both.

MNASON. For harbour, you see what it is; but for good company, that will appear in the trial.

GREAT-HEART. Well, said Mr. Great-heart, will you have the Pilgrims up into their lodging?

MNASON. I will, said Mr. Mnason. So he had them to their respective places; and also showed them a very fair dining-room, where they might be, and sup together, until time was come to go to rest.

Now, when they were set in their places, and were a little cheery after their journey, Mr. Honest asked his landlord, if there were any store of good people in the town?

Mnason. We have a few, for indeed they are but a few, when compared with them on the other side.

Hon. But how shall we do to see some of them? for the sight of good men to them that are going on pilgrimage, is like to the appearing of the moon and the stars to them that are sailing upon the seas.

They desire to see some of the good people of the town.

Then Mr. Mnason stamped with his foot, and his daughter Grace came up; so he said unto her, Grace, go you, tell my friends, Mr. Contrite, Mr. Holy-man, Mr. Love-saint, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house that have a mind this evening to see them.

Some sent for.

So Grace went to call them, and they came; and, after salutation made, they sat down together at the table.

Then said Mr. Mnason, their landlord, My neighbours, I have, as you see, a company of strangers come to my house; they are Pilgrims; they come from afar, and are going to mount Zion. But who, quoth he, do you think this is? pointing with his finger to Christiana; it is Christiana, the wife of Christian, that famous Pilgrim, who, with Faithful his brother, were so shamefully handled in our town. At that they stood amazed, saying, We little thought to see Christiana, when Grace came to call us; wherefore this is a very comfortable surprise. Then they asked her of her welfare, and if these young men were her husband's sons? And when she had told them they were, they said, The King whom you love and serve, make you as your father, and bring you where he is in peace!

Hon. Then Mr. Honest (when they were all sat down) asked Mr. Contrite and the rest, in what posture their town was at present?

Some talk betwixt Mr. Honest and Contrite.

Contrite. You may be sure we are full of hurry in fair time. It is hard keeping our hearts and spirits in any good order, when we are in a cumbered condition. He that lives in such a place as this is, and that has to do with such as we have, has need of an item, to caution him to take heed, every moment of the day.

The fruit of watchfulness.

HON. But how are your neighbours for quietness?

CONTRITE. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town; but of late, I say, they have been far more moderate. I think the blood of Faithful lieth with load upon them till now; for since they burned him, they have been ashamed to burn any more. In those days we were afraid to walk the streets, but now we can show our heads. Then the name of a professor was odious; now, especially in some parts of our town (for you know our town is large), religion is counted honourable.[123]

Persecution not so hot at Vanity Fair as formerly.

Then said Mr. Contrite to them, Pray how fareth it with you in your pilgrimage? How stands the country affected towards you?

HON. It happens to us as it happeneth to wayfaring men; sometimes our way is clean, sometimes foul, sometimes up hill, sometimes down hill; we are seldom at a certainty; the wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already; and what are yet behind we know not; but for the most part, we find it true, that has been talked of, of old, A good man must suffer trouble.

CONTRITE. You talk of rubs; what rubs have you met withal?

HON. Nay, ask Mr. Great-heart, our guide, for he can give the best account of that.

GREAT-HEART. We have been beset three or four times already. First, Christiana and her children were beset with two ruffians, that they feared would a took away their lives. We were beset with Giant Bloody-man, Giant Maul, and Giant Slay-good. Indeed we did rather beset the last, than were beset of him. And thus it was: After we had been some time at the house of "Gaius, mine host, and of the whole church" (Rom. xvi. 23), we were minded upon a time to take our weapons with us, and so go see if we could light upon any of those that were enemies to pilgrims (for we heard that there was a notable one thereabouts). Now Gaius knew his haunt better than I, because he dwelt thereabout; so we looked, and looked, till at last we discerned the mouth of his cave; then we were glad, and plucked up our spirits. So we approached up to his den, and lo, when we came there, he had dragged, by mere force, into his net, this poor man, Mr. Feeble-mind, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had had another prey, he left the poor man in his hole, and came out. So we fell to it full sore, and he lustily laid about him; but in conclusion, he was brought down to the ground, and his head cut off, and set up by the way-side, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

FEEBLE-MIND. Then said Mr. Feeble-mind, I found this true, to my cost and comfort; to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-heart and his friends, with their weapons, approach so near for my deliverance.

HOLY-MAN. Then said Mr. Holy-man, There are two things that they have need to be possessed with, that go on pilgrimage: courage, and an unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a Pilgrim stink.

Mr. Holy-man's speech.

LOVE-SAINT. Then said Mr. Love-saint, I hope this caution is not needful amongst you. But truly, there are many that go upon the road, that rather declare themselves strangers to pilgrimage, than strangers and pilgrims in the earth.

Mr. Love-saint's speech.

DARE-NOT-LIE. Then said Mr. Dare-not-lie, It is true, they neither have the pilgrim's weed, nor the pilgrim's courage; they go not uprightly, but all awry with their feet; one shoe goes inward, another outward, and their hosen out behind; there a rag, and there a rent, to the disparagement of their Lord.

Mr. Dare-not-lie's speech.

Penitent. These things, said Mr. Penitent, they ought to be troubled for; nor are the pilgrims like to have that grace put upon them and their pilgrim's progress as they desire, until the way is cleared of such spots and blemishes.

Mr. Penitent's speech.

Thus they sat talking and spending the time, until supper was set upon the table; unto which they went and refreshed their weary bodies; so they went to rest. Now they stayed in this fair a great while, at the house of this Mr. Mnason, who, in process of time, gave his daughter Grace unto Samuel, Christiana's son, to wife, and his daughter Martha to Joseph.

The time, as I said, that they lay here, was long (for it was not now as in former times). Wherefore the Pilgrims grew acquainted with many of the good people of the town, and did them what service they could. Mercy, as she was wont, laboured much for the poor; wherefore their bellies and backs blessed her, and she was there an ornament to her profession.[124]

And, to say the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their place. They were also all of them very fruitful; so that Christian's name, as was said before, was like to live in the world.

While they lay here, there came a monster out of the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps.[125] Now no man in the town durst so much as face this monster; but all men fled when they heard of the noise of his coming.

A monster.

The monster was like unto no one beast upon the earth; its body was like a dragon, and it had seven heads and ten horns. (Rev. xvii. 3.) It made great havoc of children, and yet it was governed by a woman.[126] This monster propounded conditions to men, and such men as loved their lives more than their souls, accepted of those conditions.[127] So they came under.

His shape, his nature.

Now this Mr. Great-heart, together with these that came to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and

MERCY CLOTHES THE POOR.

engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

How he is engaged.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holy-man, Mr. Dare-not-lie, and Mr. Penitent, with their weapons, go forth to meet him. Now the monster, at first, was very rampant, and looked upon these enemies with great disdain; but they so belaboured him, being sturdy men at arms, that they made him make a retreat; [128] so they came home to Mr. Mnason's house again.

The monster, you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town; also these seasons did these valiant worthies watch him in, and did still continually assault him; insomuch that in process of time he became not only wounded, but lame; also he has not made that havoc of the townsmen's children, as formerly he has done. And it is verily believed by some, that this beast will die of his wounds.[129]

This, therefore, made Mr. Great-heart and his fellows of great fame in this town; so that many of the people that wanted their taste of things, yet had a reverend esteem and respect for them.[130] Upon this account therefore it was, that these pilgrims got not much hurt here. True, there were some of the baser sort, that could see no more than a mole, nor understand more than a beast; these had no reverence for these men, nor took they notice of their valour or adventures.[131]

Well, the time grew on that the Pilgrims must go on their way, wherefore they prepared for their journey. They sent for their friends; they conferred with them; they had some time set apart, therein to commit each other to the protection of their Prince. There were again, that brought them of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary. (Acts xxviii. 10.)

Then they set forward on their way; and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and parted.

They, therefore, that were of the Pilgrim's company, went on, and Mr. Great-heart went before them. Now the women and children being weakly, they were forced to go as they could bear; by this means Mr. Ready-to-halt and Mr. Feeble-mind had more to sympathize with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where Faithful was put to death; there therefore they made a stand, and thanked Him that had enabled him to bear his cross so well; and the rather because they now found that they had a benefit by such a manly suffering as his was.[132]

They went on, therefore, after this, a good way further, talking of

Christian and Faithful; and how Hopeful joined himself to Christian after that Faithful was dead.

Now they were come up with the Hill Lucre, where the silver mine was, which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished; wherefore they considered that. But when they were come to the old monument that stood over against the Hill Lucre, to wit, to the pillar of salt that stood also within view of Sodom and its stinking lake; they marvelled, as did Christian before, that men of that knowledge and ripeness of wit, as they were, should be so blinded as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing upon which they look, has an attracting virtue upon the foolish eye.

First Part, p. 136.

I saw now that they went on, till they came at the river that was on this side of the Delectable Mountains. To the river where the fine trees grow on both sides; and whose leaves, if taken inwardly, are good against surfeits, where the meadows are green all the year long, and where they might lie down safely. (Psa. xxiii.)

First Part, p. 152.

By this river side, in the meadow, there were cotes and folds for sheep, a house built for the nourishing and bringing up of those lambs, the babes of those women that go on pilgrimage. (Heb. v. 2.) Also there was here one that was intrusted with them, who could have compassion, and that could gather these lambs with his arm, and carry them in his bosom, and that could gently lead those that were with young. (Isa. xl. 11.) Now to the care of THIS MAN, Christiana admonished her four daughters to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come.[133] This Man, if any of them go astray, or be lost, he will bring them again: he will also bind up that which was broken, and will strengthen them that are sick. (Ezek. xxxiv. 11—16.) Here they will never want meat, and drink, and clothing; here they will be kept from thieves and robbers; for this Man will die before one of those committed to his trust shall be lost. (Jer. xxiii. 4.) Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths, and that you know is a favour of no small account. Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit; fruit not like that that Matthew ate of, that fell over the wall out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth it where it is.

So they were content to commit their little ones to him; and that which was also an encouragement to them so to do, was, for that all this was to be at the charge of the King, and so was as an hospital for young children and orphans.

First Part, p. 142.

They being come to By-path stile, have a mind to have a pluck with Giant Despair.

Now they went on; and when they were come to By-path Meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by Giant Despair, and put into Doubting Castle; they sat down and consulted what was best to be done; to wit, now they were so strong, and had got such a man as Mr. Great-heart for their conductor, whether they had not best to make an attempt upon the Giant, demolish his castle, and, if there were any pilgrims in it, to set them at liberty, before they went any further. So one said one thing, and another said the contrary. One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good; but Mr. Great-heart said, Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of faith; and, I pray, with whom should I fight this good fight, if not with Giant Despair? I will, therefore, attempt the taking away of his life, and the demolishing of Doubting Castle. Then said he, who will go with me? Then said old Honest, I will. And so will we too, said Christiana's four sons, Matthew, Samuel, James, and Joseph; for they were young men and strong. (1 John iii. 13, 14.) So they left the women in the road, and with them Mr. Feeble-mind and Mr. Ready-to-halt with his crutches, to be their guard, until they came back; for in that place, though Giant Despair dwelt so near, they keeping in the road, a little child might lead them. (Isa. xi. 6.)

So Mr. Great-heart, old Honest, and the four young men, went to go up to Doubting Castle, to look for Giant Despair. When they come at the Castle-gate, they knocked for entrance with an unusual noise. At that the old Giant comes to the gate, and Diffidence, his wife, follows. Then said he, Who and what is he that is so hardy, as after this manner to molest the Giant Despair? Mr. Great-heart replied, It is I, Great-heart, one of the King of the Celestial Country's conductors of pilgrims to their place; and I demand of thee that thou open thy gates for my entrance. Prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting Castle.

Despair has overcome angels.

Now Giant Despair, because he was a giant, thought no man could overcome him; and, again, thought he, since heretofore I have made a conquest of angels, shall Great-heart make me afraid? So he harnessed himself, and went out. He had a cap of steel upon his head, a breast-plate of fire girded to him, and he came out in iron shoes, with a great club in his hand. Then these six men made up to him, and beset him behind and before. Also when Diffidence, the giantess, came up to help him, old Mr. Honest cut her down at one blow. Then they fought for their lives, and Giant Despair was brought down to the ground, but was very loath to die. He struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death, for he left him not till he had severed his head from his shoulders.

Despair is loath to die.

Doubting Castle demolished.

Then they fell to demolishing Doubting Castle, that you know might with ease be done, since Giant Despair was dead. They were seven days in destroying of that; and in it of pilgrims they found one Mr. Despondency, almost starved to death, and one Much-afraid, his daughter; these two they saved alive. But it would have made you a-wondered to have seen the dead bodies that lay here and there in the castle-yard, and how full of dead men's bones the dungeon was.

When Mr. Great-heart and his companions had performed this exploit, they took Mr. Despondency, and his daughter Much-afraid, into their protection; for they were honest people, though they were prisoners in Doubting Castle, to that tyrant Giant Despair. They, therefore, I say, took with them the head of the giant, for his body they had buried under a heap of stones, and down to the road and to their companions they came, and showed them what they had done. Now when Feeble-mind and Ready-to-halt saw that it was the head of Giant Despair indeed, they were very jocund and merry.[134] Now Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute; so since they were so merry disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter, named Much-afraid, by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand; but, I promise you, he footed it well. Also the girl was to be commended, for she answered the music handsomely.

They have music and dancing for joy.

As for Mr. Despondency, the music was not much to him; he was for feeding rather than dancing, for that he was almost starved. So Christiana gave him some of her bottle of spirits, for present relief, and then prepared him something to eat; and, in a little time, the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr. Great-heart took the head of Giant Despair, and set it upon a pole by the highway side, right over against the pillar that Christian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

[Though Doubting Castle be demolished,
And the Giant Despair hath lost his head,
Sin can rebuild the Castle, make't remain,
And make Despair, the Giant, live again.]

Then he writ under it, upon a marble stone, these verses following:—

This the head of him, whose name only
In former times did pilgrims terrify.
His Castle's down; and Diffidence, his wife,
Brave Master Great-heart has bereft of life.
Despondency, his daughter, Much-afraid,
Great-heart for them also the man has play'd;
Who hereof doubts, if he'll but cast his eye
Up hither, may his scruples satisfy:
This head also, when doubting cripples dance,
Doth show from fears they have deliverance.

A monument of deliverance.

When these men had thus bravely showed themselves against Doubting Castle, and had slain Giant Despair, they went forward; and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the Shepherds there, who welcomed them, as they had done Christian before, unto the Delectable Mountains.

Now the Shepherds, seeing so great a train follow Mr. Great-heart, for with him they were well acquainted, they said unto him, Good Sir, you have got a goodly company here. Pray, where did you find all these?

Then Mr. Great-heart replied—

First, here is Christiana and her train,
Her sons, and her sons' wives, who like the wain,[135]
Keep by the pole, and do by compass steer,
From sin to grace, else they had not been here;
Next, here's old Honest come on pilgrimage,
Ready-to-halt, too, who, I dare engage
True-hearted is, and so is Feeble-mind,
Who willing was not to be left behind;
Despondency, good man, is coming after,
And so also is Much-afraid his daughter.
May we have entertainment here, or must
We further go? Let's know whereon to trust.

The Guide's speech to the Shepherds.

Then said the Shepherds, This is a comfortable company. You are welcome to us, for we have comfort for the feeble as for the strong. Our Prince has an eye to what is done to the least of these; therefore infirmity must not be a block to our entertainment. (Matt. xxv. 40.) So they had them to the palace door, and then said unto them, Come in, Mr. Feeble-mind; Come in, Mr.

Their entertainment.

Ready-to-halt; Come in, Mr. Despondency, and Mrs. Much-afraid, his daughter. These, Mr. Great-heart, said the Shepherds to the guide, we call in by name, for that they are most subject to draw back; but as for you, and the rest that are strong, we leave you to your wonted liberty. Then said Mr. Great-heart, This day I see that grace doth shine in your faces, and that you are my Lord's shepherds indeed; for that you have not pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers, as you should. (Ezek. xxiv. 21.)

A description of false shepherds.

So the feeble and weak went in, and Mr. Great-heart and the rest did follow. When they were also set down, the Shepherds said to those of the weaker sort, What is it that you would have? for, said they, all things must be managed here to the supporting of the weak, as well as the warning of the unruly.

So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing; the which, when they had received, they went to their rest, each one respectively unto his proper place. When morning was come, because the mountains were high, and the day clear, and because it was the custom of the Shepherds to show to the Pilgrims, before their departure, some rarities; therefore, after they were ready, and had refreshed themselves, the Shepherds took them out into the fields, and showed them first what they had showed to Christian before.

Then they had them to some new places. The first was to Mount Marvel, where they looked, and beheld a man at a distance, that tumbled the hills about with words. Then they asked the Shepherds what that should mean? So they told them, that that man was the son of one Great-grace, of whom you read in the First Part of the Records of the Pilgrim's Progress. And he is set there to teach pilgrims how to believe down, or to tumble out of their way, what difficulties they shall meet with, by faith. (Mark xi. 23, 24.) Then said Mr. Great-heart, I know him. He is a man above many.

Mount Marvel.

First Part, p. 161.

Then they had them to another place, called Mount Innocent; and there they saw a man clothed all in white, and two men, Prejudice and Ill-will, continually casting dirt upon him. Now, behold, the dirt, whatsoever they cast at him, would in little time fall off again, and his garments would look as clear as if no dirt had been cast thereat.[136]

Mount Innocent.

Then said the Pilgrims, What means this? The Shepherds answered, This man is named Godly-man, and this garment is to show the innocency of his life. Now, those that throw dirt at him, are such as hate his well-doing; but, as you see the dirt will not stick upon his clothes, so it shall be with him that liveth truly innocently in the world. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day.

Then they took them, and had them to Mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less.

Mount Charity.

Then said they, What should this be? This is, said the Shepherds, to show you, that he that has a heart to give of his labour to the poor, shall never want wherewithal. He that watereth shall be watered himself. And the cake that the widow gave to the prophet did not cause that she had ever the less in her barrel.

They had them also to a place where they saw one Fool, and one Want-wit, washing of an Ethiopian, with intention to make him white; but the more they washed him the blacker he was. They then asked the Shepherds what that should mean. So they told them, saying, Thus shall it be with the vile person. All means used to get such a one a good name shall, in conclusion, tend but to make him more abominable. Thus it was with the Pharisees, and so shall it be with all hypocrites.

The work of one Fool and one Want-wit.

Then said Mercy, the wife of Matthew, to Christiana, her mother, Mother, I would, if it might be, see the hole in the hill, or that commonly called the by-way to hell. So her mother brake her mind to the Shepherds. Then they went to the door. It was in the side of a hill, and they opened it, and bid Mercy hearken awhile. So she hearkened, and heard one saying, Cursed be my father, for holding of my feet back from the way of peace and life; and another said, O that I had been torn in pieces, before I had, to save my life, lost my soul! and another said, If I were to live again, how would I deny myself, rather than come to this place! Then there was as if the very earth had groaned and quaked under the feet of this young woman for fear. So she looked white, and came trembling away, saying, Blessed be he and she that are delivered from this place.[137]

Mercy has a mind to see the hole in the hill.

First Part, p. 156.

Now when the shepherds had shown them all these things, then they had them back to the palace, and entertained them with what the house would afford. But Mercy being a young and breeding woman, longed for something that she saw there, but was ashamed to ask. Her mother-in-law then asked her what she ailed; for she looked as one not well. Then said Mercy, There is a looking-glass hangs up in the dining-room, off which I cannot take my mind: if, therefore, I have it not, I think I shall miscarry. Then said her mother, I will mention thy wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay, my daughter, said she, it is no shame but a virtue, to long for such a thing as that. So Mercy said, Then, mother, if you please, ask the Shepherds if they are willing to sell it.

Mercy longeth, and for what.

Now the glass was one of a thousand. It would present a man, one way, with his own features exactly (Jas. i. 23); and, turn it but another way, and it would show one the very face and similitude of the Prince of Pilgrims himself. (1 Cor. xiii. 12.) Yea, I have talked with them that can tell, and they have said that they have seen the very crown of thorns upon his head, by looking in

It was the Word of God.

MERCY AT THE BY-WAY TO HELL.

that glass; they have therein also seen the holes in his hands, in his feet, and his side. (2 Cor. iii. 18.) Yea, such an excellency is there in that glass, that it will show him to one where they have a mind to see him; whether living or dead; whether in earth or heaven; whether in a state of humiliation, or in his exaltation; whether coming to suffer, or coming to reign.[138]

Christiana, therefore, went to the Shepherds apart—now the names of the Shepherds are Knowledge, Experience, Watchful, and Sincere—and said unto them, There is one of my daughters, a breeding woman, that I think doth long for something that she hath seen in this house; and she thinks she shall miscarry, if she shall by you be denied.

First Part, p. 153.

EXPERIENCE. Call her, call her; she shall assuredly have what we can help her to. So they called her, and said to her, Mercy, what is that thing thou wouldst have? Then she blushed, and said, The great glass that hangs up in the dining-room. So Sincere ran and fetched it, and, with a joyful consent, it was given her. Then she bowed her head, and gave thanks, and said, By this I know that I have obtained favour in your eyes.

She doth not lose her longing.

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they had joined with Mr. Great-heart, to the slaying of Giant Despair, and the demolishing of Doubting Castle.

About Christiana's neck, the Shepherds put a bracelet, and so they did about the necks of her four daughters; also they put ear-rings in their ears, and jewels on their foreheads.

How the Shepherds adorn the Pilgrims.

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions which before were given to Christian and his companion. The reason was for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonably; to wit, even then when the danger was nigh the approaching.

First Part, p. 157.

What cautions Christian and his companion had received of the Shepherds, they had also lost, by that the time was come that they had need to put them in practice. Wherefore, here was the advantage that this company had over the other.

First Part, p. 169.

From hence they went on singing, and they said,

Behold, how fitly are the stages set
For their relief that pilgrims are become!
And how they us receive without one let,
That makes the other life our mark and home!

What novelties they have to us they give,
That we, though Pilgrims, joyful lives may live;
They do upon us, too, such things bestow,
That show we Pilgrims are, where'er we go.

When they were gone from the Shepherds, they quickly came to the place where Christian met with one Turn-away, that dwelt in the town of Apostasy. Wherefore of him Mr. Great-heart, their guide, did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to say concerning this man; he would hearken to no counsel, but, once falling, persuasion could not stop him.

First Part, p. 160.

How one Turn-away managed his apostasy.

When he came to the place where the Cross and the Sepulchre were, he did meet with one that did bid him look there, but he gnashed with his teeth, and stamped, and said, he was resolved to go back to his own town. Before he came to the gate, he met with Evangelist, who offered to lay hands on him, to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand. (Heb. x. 26—29.)

Then they went on; and just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all bloody. Then said Mr. Great-heart, What art thou? The man made answer, saying, I am one whose name is Valiant-for-truth. I am a pilgrim, and am going to the Celestial City. Now, as I was in my way, there were three men did beset me, and propounded unto me these three things: 1. Whether I would become one of them. 2. Or go back from whence I came. 3. Or die upon the place. To the first, I answered, I had been a true man a long season, and therefore it could not be expected that I now should

One Valiant-for-truth beset with thieves.

TURN-AWAY IS DEAF TO GOOD COUNSEL.

cast in my lot with thieves. (Prov. i. 10—14.) Then they demanded what I would say to the second. So I told them that the place from whence I came, had I not found incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to

VALIANT-FOR-TRUTH.

the third. And I told them, My life cost more dear far, than that I should lightly give it away. Besides, you have nothing to do thus to put things to my choice; wherefore, at your peril be it if you meddle. Then these three, to wit, Wild-head, Inconsiderate, and Pragmatic, drew upon me, and I also drew upon them.[139]

So we fell to it, one against three, for the space of above three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone. I suppose they might, as the saying is, hear your horse dash, and so they betook them to flight.

How he behaved himself, and put them to flight.

GREAT-HEART. But here was great odds, three against one.

Great-heart wonders at his valour.

VALIANT. It is true; but little or more are nothing to him that has the truth on his side. "Though an host should encamp against me," said one, "my heart shall not fear; though war should rise against me, in this *will* I *be* confident." (Ps. xxvii. 3.) Besides, saith he, I have read in some records, that one man has fought an army. And how many did Samson slay with the jaw-bone of an ass?[140] (Judg. xv. 15, 16.)

GREAT-HEART. Then said the guide, Why did you not cry out that some might have come in for your succour?

VALIANT. So I did, to my King, who, I knew, could hear, and afford invisible help, and that was sufficient for me.

GREAT-HEART. Then said Great-heart to Mr. Valiant-for-truth, Thou hast worthily behaved thyself. Let me see thy sword. So he showed it him. When he had taken it in his hand, and looked thereon a while, he said, Ha! it is a right Jerusalem blade. (Isa. ii. 3.)

VALIANT. It is so. Let a man have one of these blades, with a hand to wield it and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edges will never blunt. It will cut flesh and bones, and soul and spirit, and all. (Eph. vi. 12—17. Heb. iv. 12.)

GREAT-HEART. But you fought a great while; I wonder you was not weary.

VALIANT. I fought till my sword did cleave to my hand; and when they were joined together, as if a sword grew out of my arm, and when the blood ran through my fingers, then I fought with most courage. (2 Sam. xxiii. 10.)

The Word. The Faith. Blood.

Great-heart. Thou hast done well. Thou hast "resisted unto blood, striving against sin." Thou shalt abide by us, come in and go out with us, for we are thy companions.

Then they took him, and washed his wounds, and gave him of what they had to refresh him; and so they went on together. Now, as they went on, because Mr. Great-heart was delighted in him, for he loved one greatly that he found to be a man of his hands, and because there were with his company them that were feeble and weak, therefore he questioned with him about many things; as, first, what countryman he was.

Valiant. I am of Dark-land; for there I was born, and there my father and mother are still.

Great-heart. Dark-land, said the guide; doth not that lie upon the same coast with the City of Destruction?

How Mr. Valiant came to go on pilgrimage.

Valiant. Yes, it doth. Now that which caused me to come on pilgrimage was this; we had one Mr. Tell-true came into our parts, and he told it about what Christian had done, that went from the City of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent that did come out to resist him in his journey, and how he got through to whither he intended. It was also told, what welcome he had at all his Lord's lodgings, especially when he came to the gates of the Celestial City; for there, said the man, he was received, with sound of trumpet, by a company of Shining Ones. He told it also, how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with, with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels, that my heart fell into a burning haste to be gone after him; nor could father or mother stay me! So I got from them, and come thus far on my way.

Great-heart. You came in at the gate, did you not?

He begins right.

Valiant. Yes, yes; for the same man also told us that all would be nothing, if we did not begin to enter this way at the gate.[141]

GREAT-HEART. Look you, said the guide to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

Christian's name famous.

VALIANT. Why, is this Christian's wife?

GREAT-HEART. Yes, that it is; and these are also her four sons.

VALIANT. What! and going on pilgrimage too?

GREAT-HEART. Yes, verily; they are following after.

VALIANT. It gladdens me at heart. Good man! how joyful will he be when he shall see them that would not go with him, yet to enter after him in at the gates into the city.

He is much rejoiced to see Christian's wife.

GREAT-HEART. Without doubt it will be a comfort to him; for, next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

VALIANT. But, now you are upon that, pray let me hear your opinion about it. Some make a question, Whether we shall know one another when we are there.

GREAT-HEART. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? and if they think they shall know and do these, why not know others, and rejoice in their welfare also?[142]

Again, since relations are our second self, though that state will be dissolved there; yet why may it not be rationally concluded, that we shall be more glad to see them there, than to see they are wanting?

VALIANT. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage?

GREAT-HEART. Yes. Was your father and mother willing that you should become a pilgrim?

VALIANT. Oh no! They used all means imaginable to persuade me to stay at home.

GREAT-HEART. What could they say against it?

VALIANT. They said it was an idle life; and if I myself were not

THE PARENTS OF VALIANT-FOR-TRUTH TRY TO DISSUADE HIM FROM GOING ON PILGRIMAGE.

inclined to sloth and laziness, I would never countenance a pilgrim's condition.

The great stumbling-blocks that by his friends were laid in his way.

GREAT-HEART. And what did they say else?

VALIANT. Why, they told me that it was a dangerous way; yea, the most dangerous way in the world, said they, is that which the pilgrims go.

GREAT-HEART. Did they show wherein this way is so dangerous?

VALIANT. Yes; and that in many particulars.

GREAT-HEART. Name some of them.

VALIANT. They told me of the Slough of Despond, where Christian was well-nigh smothered. They told me that there were archers standing ready in Beelzebub's Castle, to shoot them that should knock at the wicket-gate for entrance. They told me also of the wood, and dark mountains; of the Hill Difficulty; of the lions; and also of the three giants, Bloody-man, Maul, and Slay-good. They said moreover, that there was a foul fiend haunted the Valley of Humiliation, and that Christian was by him almost bereft of life. Besides, said they, you must go over the Valley of the Shadow of Death, where the hobgoblins are; where the light is darkness; where the way is full of snares, pits, traps, and gins. They told me also of Giant Despair, of Doubting Castle, and of the ruin that the Pilgrims met with there. Further, they said I must go over the Enchanted Ground, which was dangerous. And that, after all this, I should find a river, over which I should find no bridge, and that that river did lie betwixt me and the Celestial Country.

The first stumbling-block.

GREAT-HEART. And was this all?

VALIANT. No. They also told me that this way was full of deceivers, and of persons that laid in wait there, to turn good men out of the path.

The second.

GREAT-HEART. But how did they make that out?

VALIANT. They told me that Mr. Worldly-wise-man did there lie in wait to deceive. They also said, that there was Formality and Hypocrisy continually on the road. They said, also, that By-ends, Talkative, or Demas would go near to gather me up; that the Flatterer would catch me in his net; or that, with green-headed ignorance, I would presume to go on to the gate from whence he was always sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

GREAT-HEART. I promise you this was enough to discourage; but did they make an end here?

VALIANT. No; stay. They told me also of many that had tried that way of old, and that had gone a great way therein, to see if they could find something of the glory there, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of doors in that path, to the

The third.

satisfaction of all the country. And they named several that did so; as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more, who, they said, had some of them gone far, to see if they could find; but not one of them found so much advantage by going as amounted to the weight of a feather.[143]

GREAT-HEART. Said they anything more to discourage you?

VALIANT. Yes. They told me of one Mr. Fearing, who was a pilgrim; and how he found this way so solitary, that he never had a comfortable hour therein. Also, that Mr. Despondency had like to have been starved therein; yea, and also, which I had almost forgot, that Christian himself, about whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the Black River, and never went foot further, however it was smothered up.

The fourth.

GREAT-HEART. And did none of these things discourage you?

VALIANT. No; they seemed but as so many nothings to me.

GREAT-HEART. How came that about?

VALIANT. Why, I still believed what Mr. Tell-true had said, and that carried me beyond them all.

How he got over these stumbling-blocks.

GREAT-HEART. Then this was your victory, even your faith.

VALIANT. It was so. I believed, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.

Who would true valour see,
  Let him come hither;
One here will constant be,
  Come wind, come weather.
There's no discouragement
Shall make him once relent
His first avow'd intent
  To be a Pilgrim.

Who so beset him round
  With dismal stories,
Do but themselves confound,—
  His strength the more is;

No lion can him fright,
He'll with a giant fight;
But he will have a right
To be a Pilgrim.

Hobgoblin nor foul fiend
Can daunt his spirit;
He knows he at the end
Shall life inherit.
Then fancies fly away,
He'll fear not what men say;
He'll labour night and day
To be a Pilgrim.

First Part, p. 192.

By this time they were got to the Enchanted Ground, where the air naturally tended to make one drowsy; and that place was all grown over with briars and thorns, excepting here and there, where was an Enchanted Arbour, upon which, if a man sits, or in which, if a man sleeps, it is a question, say some, whether ever he shall rise or wake again in this world. Over this forest, therefore, they went, both one and the other, and Mr. Great-heart went before, for that he was the guide; and Mr. Valiant-for-truth, he came behind, being there a guard, for fear, lest peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand, for they knew it was a dangerous place. Also they cheered up one another as well as they could; Feeble-mind, Mr. Great-heart commanded, should come up after him, and Mr. Despondency was under the eye of Mr. Valiant.

Now they had not gone far, but a great mist and darkness fell upon them all, so that they could scarce, for a great while, see the one the other; wherefore they were forced, for some time, to feel for one another by words; for they walked not by sight.

But any one must think that here was but sorry going for the best of them all; but how much worse for the women and children, who both of feet and heart were but tender. Yet so it was, that through the encouraging words of he that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way also was here very wearisome, through dirt and slabbiness. Nor was there on all this ground so much as one inn or victualling-house, therein to refresh the feebler sort. Here, therefore, was grunting, and puffing, and sighing. While one tumbleth over a bush, another sticks fast in the dirt; and the children, some of them, lost their shoes in the mire. While one cries out, I am down; and another, Ho! where are you? and a third, The bushes have got such fast hold on me, I think I cannot get away from them.

An arbour on the Enchanted Ground.

Then they come at an arbour, warm, and promising much refreshing to the Pilgrims; for it was finely wrought above head, beautified with greens, furnished with benches and settles. It also had in it a soft couch, whereon the weary might lean. This, you must think, all things considered, was tempting; for the Pilgrims already began to be foiled with the badness of the way; but there was not one of them that made so much as a motion to stop there. Yea, for aught I could perceive, they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of dangers, and of the nature of dangers, when they were at them, that usually, when they were nearest to them, they did most pluck up their spirits, and hearten one another to deny the flesh. This arbour was called The Slothful's Friend, on purpose to allure, if it might be, some of the pilgrims there to take up their rest when weary.

The name of the arbour.

The way difficult to find.

I saw then in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now, though when it was light, their guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand; but he had in his pocket a map of all ways leading to or from the Celestial City; wherefore he struck a light, for he never goes, also, without his tinder-box, and takes a view of his book or map, which bids him be careful, in that place, to turn to the right-hand way. And had he not here been careful to look in his map, they had in all probability

The guide has a map of all ways leading to or from the city.

been smothered in the mud; for just a little before them, and that at the end of the cleanest way, too, was a pit, none knows how deep, full of nothing but mud, there made on purpose to destroy the Pilgrims in.[144]

God's Book.

Then thought I with myself, who that goeth on pilgrimage, but would have one of these maps about him, that he may look when he is at a stand, which is the way he must take.

An arbour, and two asleep therein.

They went on, then, in this Enchanted Ground, till they came to where there was another arbour, and it was built by the highway-side. And in that arbour there lay two men, whose names were Heedless and Too-bold. These two went thus far on pilgrimage; but here, being wearied with their journey, they sat down to rest themselves, and so fell fast asleep. When the Pilgrims saw them, they stood still, and shook their heads; for they knew that the sleepers were in a pitiful case. Then they consulted what to do, whether to go on and leave them in their sleep, or to step to them, and try to awake them. So they concluded to go to them, and awake them; that is, if they could; but with this caution, namely, to take heed that themselves did not sit down nor embrace the offered benefit of that arbour.

The Pilgrims try to wake them.

So they went in, and spake to the men, and called each by his name, for the guide, it seems, did know them; but there was no voice nor answer. Then the guide did shake them, and do what he could to disturb them. Then said one of them, I will pay you when I take my money. At which the guide shook his head. I will fight so long as I can hold my sword in my hand, said the other. At that one of the children laughed.

Their endeavour is fruitless.

Then said Christiana, What is the meaning of this? The guide said, They talk in their sleep. If you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or, as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship, "When shall I awake? I will seek it yet again." (Prov. xxiii. 34, 35.) You know, when men talk in their sleep, they say anything, but their words are not governed either by faith or reason. There is an incoherency in their words now, as there was before, betwixt their going on pilgrimage, and sitting down here. This, then, is the mischief of it, when heedless ones go on pilgrimage, it is twenty to one but they are served thus; for this Enchanted Ground is one of the last refuges that the enemy to pilgrims has. Wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down, as when they are weary? and when so like to be weary, as when almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the Land Beulah, and so near the end of their race. Wherefore, let pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep, and none can wake them.

The light of the Word.

Then the pilgrims desired, with trembling, to go forward; only they prayed their guide to strike a light, that they might go the rest of their way by the help of the light of a lantern.[145] So he struck a light, and they went by the help of that through the rest of this way, though the darkness was very great. (2 Peter i. 19.)

The children cry for weariness.

But the children began to be sorely weary; and they cried out unto him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little further, a wind arose, that drove away the fog; so the air became more clear.

Yet they were not off, by much, of the Enchanted Ground, only now they could see one another better, and the way wherein they should walk.

Stand-fast upon his knees in the Enchanted Ground.

Now, when they were almost at the end of this ground, they perceived that, a little before them, was a solemn noise of one that was much concerned. So they went on and looked before them; and behold they saw, as they thought, a man upon his knees, with hands and eyes lift up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said. So they went softly till he had done. When he had done, he got up, and began to run towards the Celestial City. Then Mr. Great-heart called after him, saying, Soho! friend, let us have your company, if you go, as I suppose you do, to the Celestial City. So the man stopped, and they came up to him. But so soon as Mr. Honest saw him, he said, I know this man. Then said Mr. Valiant-for-truth, Prithee, who is it? It is one, said he, who comes from whereabouts I dwelt. His name is Stand-fast; he is certainly a right good pilgrim.

The story of Stand-fast.

So they came up one to another; and presently Stand-fast said to old Honest, Ho! father Honest, are you there? Aye, said he, that I am, as sure as you are there. Right glad am I, said Mr. Stand-fast, that I have found you on this road. And as glad am I, said the other, that I espied you upon your knees. Then Mr. Stand-fast blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think? said Stand-fast. Think! said old Honest, what should I think? I thought we had an honest man upon the road, and therefore should have his company by and by. If you thought not amiss, said Stand-fast, how happy am I; but if I be not as I should, I alone must bear it. That is true, said the other; but your fear doth further confirm me, that things are right betwixt the Prince of Pilgrims and your soul; for, saith he, "Blessed is the man that feareth always."

Talk between him and Mr. Honest.

VALIANT. Well, but brother, I pray thee tell us what was it that was the cause of thy being upon thy knees even now? Was it for that some special mercies laid obligations upon thee, or how?

They found him at prayer.

STAND-FAST. Why, we are, as you see, upon the Enchanted Ground; and as I was coming along, I was musing with myself of what a dangerous road the road in this place was, and how many that had come even thus far on pilgrimage had here been stopped and been destroyed. I thought also of the

What it was that fetched him upon his knees.

manner of the death with which this place destroyeth men. Those that die here die of no violent distemper. The death which such die is not grievous to them; for he that goeth away in a sleep, begins that journey with desire and pleasure; yea, such acquiesce in the will of that disease.

Hon. Then Mr. Honest, interrupting of him, said, Did you see the two men asleep in the arbour?

Stand-fast. Aye, aye, I saw Heedless and Too-bold there; and, for aught I know, there they will lie till they rot. (Prov. x. 7.) But let me go on in my tale. As I was thus musing, as I said, there was one in very pleasant attire, but old, who presented herself unto me, and offered me three things; to wit, her body, her purse, and her bed. Now, the truth is, I was both a-weary and sleepy; I am also as poor as an owlet, and that, perhaps, the witch knew. Well, I repulsed her once and twice, but she put by my repulses, and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made offers again, and said, If I would be ruled by her, she would make me great and happy; for, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madame Bubble. This set me further from her; but she still followed me with enticements. Then I betook me, as you saw, to my knees; and with hands lift up, and cries, I prayed to Him that had said he would help.[146] So, just as you came up, the gentlewoman went her way. Then I continued to give thanks for this my great deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my journey.

Madam Bubble, or this vain world.

Hon. Without doubt her designs were bad. But stay; now you talk of her, methinks I either have seen her, or have read some story of her.

Stand-fast. Perhaps you have done both.

Hon. Madame Bubble! is she not a tall, comely dame, something of a swarthy complexion?

Stand-fast. Right, you hit it, she is just such a one.

HON. Doth she not speak very smoothly, and give you a smile at the end of a sentence?

STAND-FAST. You fall right upon it again, for these are her very actions.

HON. Doth she not wear a great purse by her side; and is not her hand often in it, fingering her money, as if that was her heart's delight?

STAND-FAST. It is just so; had she stood by all this while, you could not more amply have set her forth before me, nor have better described her features.

HON. Then he that drew her picture was a good limner, and he that wrote of her said true.

The World.

GREAT-HEART. This woman is a witch, and it is by virtue of her sorceries that this ground is enchanted. Whoever doth lay their head down in her lap, had as good lay it down upon that block over which the axe doth hang; and whoever lay their eyes upon her beauty, are counted the enemies of God. (James iv. 4; 1 John ii. 15.) This is she that maintaineth in their splendour all those that are the enemies of pilgrims. Yea, this is she that hath bought off many a man from a pilgrim's life. She is a great gossipper; she is always, both she and her daughters, at one pilgrim's heels or another, now commending and then preferring the excellencies of this life. She is a bold and impudent slut; she will talk with any man. She always laugheth poor pilgrims to scorn; but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house; she loveth banqueting and feasting mainly well; she is always at one full table or another. She has given it out in some places, that she is a goddess, and therefore some do worship her. She has her times and open places of cheating; and she will say and avow it, that none can show a good comparable to hers. She promiseth to dwell with children's children, if they will but love and make much of her. She will cast out of her purse gold like dust, in some places, and to some persons. She loves to be sought after, spoken well of, and to

STAND-FAST AND MADAME BUBBLE.

lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise to some crowns and kingdoms, if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

STAND-FAST. Oh, said Stand-fast, what a mercy is it that I did resist! for whither might she have drawn me!

GREAT-HEART. Whither! nay, none but God knows whither. But, in general, to be sure, she would have drawn thee into "many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. vi. 9.)

It was she that set Absalom against his father, and Jeroboam against his master. It was she that persuaded Judas to sell his Lord, and that prevailed with Demas to forsake the godly pilgrims' life; none can tell of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, betwixt a man and himself, betwixt the flesh and the heart.

Wherefore, good Master Stand-fast, be as your name is, and "when you have done all, Stand."

At this discourse there was, among the Pilgrims, a mixture of joy and trembling; but at length they brake out, and sang—

What danger is the pilgrim in,
  How many are his foes!
How many ways there are to sin
  No living mortal knows.

Some of the ditch shy are, yet can
  Lie tumbling in the mire;
Some, though they shun the frying-pan,
  Do leap into the fire.

First Part, p. 192.

After this, I beheld until they were come unto the Land of Beulah, where the sun shineth night and day.[147] Here, because they were weary, they betook themselves awhile to rest; and, because this country was common for pilgrims, and because the orchards and vineyards that were here belonged to the King of the Celestial country, therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here; for the bells did so ring, and the trumpets continually sound so melodiously, that they could not sleep; and yet they received as much refreshing as if they had slept their sleep ever so soundly. Here also all the noise of them that walked in the streets, was, More pilgrims are come to town. And another would answer, saying, And so many went over the water, and were let in at the golden gates to-day. They would cry again, There is now a legion of Shining Ones just come to town, by which we know that there are more pilgrims upon the road; for here they come to wait

FLOWER OFFERINGS.

for them, and to comfort them after all their sorrow. Then the Pilgrims got up, and walked to and fro; but how were their ears now filled with heavenly noises, and their eyes delighted with celestial visions! In this land they heard nothing, saw nothing, felt nothing, smelled nothing, tasted nothing, that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go, they thought that tasted a little bitterish to the palate, but it proved sweeter when it was down.

Death bitter to the flesh, but sweet to the soul.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed, how the river to some had had its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

Death has its ebbings and flowings like the tide.

In this place the children of the town would go into the King's gardens, and gather nosegays for the Pilgrims, and bring them to them with much affection. Here also grew camphire, with spikenard, and saffron, calamus, and cinnamon, with all its trees of frankincense, myrrh, and aloes, with all chief spices. With these the Pilgrims' chambers were perfumed, while they staid here; and with these were their bodies anointed to prepare them to go over the river when the time appointed was come.

A messenger of death sent to Christiana.

His message.

Now, while they lay here, and waited for the good hour, there was a noise in the town that there was a post come from the Celestial City, with matter of great importance to one Christiana, the wife of Christian the Pilgrim. So inquiry was made for her, and the house was found out where she was; so the post presented her with a letter, the contents whereof were, "Hail, good woman! I bring thee tidings that the Master calleth for thee, and expecteth that thou shouldest stand in his presence, in clothes of immortality, within these ten days."

How welcome is death to them that have nothing to do but to die.

When he had read this letter to her, he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was an arrow with a point sharpened with love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.[148]

Her speech to her guide.

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-heart her guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the post come for him. Then she bid that he should give advice how all things should be prepared for her journey. So he told her, saying, thus and thus it must be; and we that survive will accompany you to the river side.

To her children.

Then she called for her children, and gave them her blessing, and told them, that she yet read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she

CHRISTIANA BLESSES HER CHILDREN.

bequeathed to the poor that little she had, and commanded her sons and her daughters to be ready against the messenger should come for them.

When she had spoken these words to her guide and to her children, she called for Mr. Valiant-for-truth, and said unto him, Sir, you have in all places showed yourself true-hearted; "be faithful unto death," and my King will give you "a crown of life." I would also entreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them. For my daughters,

To Mr. Valiant.

my sons' wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But she gave Mr. Stand-fast a ring.

To Mr. Stand-fast.

Then she called for old Mr. Honest, and said of him, "Behold an Israelite indeed, in whom is no guile." Then said he, I wish you a fair day when you set out for Mount Zion, and shall be glad to see that you go over the river dry-shod. But she answered, Come wet, come dry, I long to be gone; for, however the weather is in my journey, I shall have time enough when I come there to sit down and rest me and dry me.

To old Honest.

Then came in that good man Mr. Ready-to-halt to see her. So she said to him, Thy travel hither has been with difficulty; but that will make thy rest the sweeter. But watch and be ready; for at an hour when you think not, the messenger may come.

To Mr. Ready-to-halt.

After him came in Mr. Despondency, and his daughter Much-afraid, to whom she said, You ought with thankfulness for ever to remember your deliverance from the hands of Giant Despair, and out of Doubting Castle. The effect of that mercy is, that you are brought with safety hither. Be ye watchful, and cast away fear; "be sober, and hope to the end."

To Despondency and his daughter.

Then she said to Mr. Feeble-mind, Thou wast delivered from the mouth of Giant Slay-good, that thou mightest live in the light of the living for ever, and see thy King with comfort; only I advise thee to repent thee of thine aptness to fear and doubt of his goodness, before he sends for thee; lest thou shouldest, when he comes, be forced to stand before him, for that fault, with blushing.

To Feeble-mind.

Now the day drew on that Christiana must be gone. So the road was full of people to see her take her journey. But, behold, all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth and entered the river, with a beckon of farewell to those that followed her to the river side. The last words

Her last day, and manner of departure.

CHRISTIANA ENTERS THE RIVER OF DEATH.

that she was heard to say here were, I come, Lord, to be with thee, and bless thee.

So her children and friends returned to their place, for that those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate with all the ceremonies of joy that her husband Christian had done before her.

At her departure her children wept; but Mr. Great-heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.

In process of time there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him out, and said to him, Ready-to-halt summoned.

I am come to thee in the name of him whom thou hast loved and followed, though upon crutches; and my message is to tell thee, that he expects thee at his table to sup with him, in his kingdom, the next day after Easter; wherefore prepare thyself for this journey.

Then he also gave him a token that he was a true messenger, saying, "I have broken thy golden bowl, and loosed thy silver cord." (Eccles. xii. 6.)

Promises.

His will.

After this, Mr. Ready-to-halt called for his fellow-pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. Valiant to make his will; and because he had nothing to bequeath to them that should survive him but his crutches and his good wishes, therefore thus he said, These crutches I bequeath to my son that shall tread in my steps, with a hundred warm wishes that he may prove better than I have done.

His last words.

Then he thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came at the brink of the river, he said, Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on. The last words he was heard to say was, Welcome life! So he went his way.

Feeble-mind summoned.

After this, Mr. Feeble-mind had tidings brought him, that the post sounded his horn at his chamber-door. Then he came in, and told him, saying, I am come to tell thee that thy master hath need of thee; and that, in very little time thou must behold his face in brightness. And take this as a token of the truth of my message, "Those that look out of the windows shall be darkened."[149] (Eccles. xii. 3.)

He makes no will.

Then Mr. Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble mind, that I will leave behind me, for that I have no need of that in the place whither I go. Nor is it worth bestowing upon the poorest pilgrim; wherefore, when I am gone, I desire that you, Mr. Valiant, would bury it in a dunghill. This done, and the day being come in which he was to depart, he entered the river as the rest. His last words were, Hold out, faith and patience. So he went over to the other side.

His last words.

When days had many of them passed away, Mr. Despondency was sent for; for a post was come, and brought this message to him: Trembling man, these are to summon thee to be ready with thy King by the next Lord's day, to shout for joy for thy deliverance from all thy doubtings.

Mr. Despondency's summons.

And, said the messenger, that my message is true, take this for a proof; so he gave him the grasshopper to be a burden unto him. (Eccles. xii. 5.) Now, Mr. Despondency's daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her father. Then Mr. Despondency said to his friends, Myself and my daughter, you know what we have been, and how troublesomely we have behaved ourselves in every company. My will and my daughter's is, that our desponds and slavish fears be by no man ever received, from the day of our departure, for ever; for I know that after my death they will offer themselves to others.[150] For, to be plain with you, they are ghosts the which we entertained when we first began to be pilgrims, and could never shake them off after; and they will walk about and seek entertainment of the pilgrims; but, for our sakes, shut ye the doors upon them.

His daughter goes too.

His will.

When the time was come for them to depart, they went to the brink of the river. The last words of Mr. Despondency were, Farewell night, welcome day. His daughter went through the river singing, but none could understand what she said.[151]

His last words.

Then it came to pass, a while after, that there was a post in the town that inquired for Mr. Honest. So he came to his house where he was, and delivered to his hand these lines: Thou art commanded to be ready against this day seven-night,

Mr. Honest summoned.

He makes no will.

Good conscience helps Mr. Honest over the river.

to present thyself before thy Lord, at his Father's house. And for a token that my message is true, "All thy daughters of music shall be brought low." (Eccles. xii. 4.) Then Mr. Honest called for his friends, and said unto them, I die, but shall make no will. As for my honesty, it shall go with me; let him that comes after be told of this. When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed the banks in some places; but Mr. Honest in his life-time had spoken to one Good-conscience to meet him there, the which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, Grace reigns. So he left the world.

Mr. Valiant summoned.

His will.

His last words.

After this it was noised abroad, that Mr. Valiant-for-truth was taken with a summons by the same post as the other; and had this for a token that the summons was true, "That his pitcher was broken at the fountain." (Eccles. xii. 6.) When he understood it, he called for his friends, and told them of it. Then, said he, I am going to my Father's; and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought his battles who now will be my rewarder. When the day that he must go hence was come, many accompanied him to the river side, into which as he went he said, "Death, where is thy sting?" And as he went down deeper, he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.

Mr. Standfast is summoned.

Then there came forth a summons for Mr. Stand-fast—this Mr. Stand-fast was he that the rest of the Pilgrims found upon his knees in the Enchanted Ground—for the post brought it him open in his hands. The contents whereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr. Stand-fast was put into a muse. Nay, said the messenger, you need not doubt the truth of my message, for here is a token of the truth thereof: "Thy wheel is broken at the cistern." (Eccles. xii. 6.) Then he called unto him Mr. Great-heart, who was their guide, and said unto him, Sir, although it was not my hap to be much in your good company in the days of my pilgrimage; yet, since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five small children; let me entreat you, at your return (for I know that you will go and return to your Master's house, in hopes that you may yet be a conductor to more of the holy pilgrims), that you send to my family, and let them be acquainted with all that hath or shall happen unto me. Tell them, moreover, of my happy arrival to this place, and of the present [and] late blessed condition that I am in. Tell them also of Christian, and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she has gone. I have little or nothing to send to my family, except it be prayers and tears for them; of which it will suffice if thou acquaint them, if peradventure they may prevail.

He calls for Mr. Great-heart.

His speech to him.

His errand to his family.

When Mr. Stand-fast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Stand-fast, when he was about half-way in, stood awhile, and talked to his companions that had waited upon him thither; and he said, This river has been a terror to many; yea, the thoughts of it also have often frightened me. Now, methinks, I stand easy, my foot is fixed upon that upon which the feet of the priests that bare the ark of the covenant stood, while Israel went over this Jordan. (Jos. iii. 17.) The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart.

His last words.

I see myself now at the end of my journey, my toilsome days are ended. I am going now to see that head that was crowned with thorns, and that face that was spit upon for me.

I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with him in whose company I delight myself.

I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too.

His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His word I did use to gather for my food, and for antidotes against my faintings. "He has held me, and hath kept me from mine iniquities; yea, my steps hath he strengthened in his way."[152]

Now, while he was thus in discourse, his countenance changed, his strong man bowed under him; and after he had said, Take me, for I come unto thee, he ceased to be seen of them.

But glorious it was to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the Pilgrims as they went up, and followed one another in at the beautiful gate of the city.[153]

As for Christian's children, the four boys that Christiana brought with her, with their wives and children, I did not stay where I was till they were gone over. Also, since I came away, I heard one say that they were yet alive, and so would be for the increase of the CHURCH in that place where they were, for a time.

Shall it be my lot to go that way again, I may give those that desire it an account of what I here am silent about.[154] Meantime, I bid my reader

ADIEU.

NOTES.

N O T E S.

PART THE FIRST.

Note 1, page 9.—" In prison he wrote the Pilgrim's Progress," C. Doe. Antichrist imprisoned Bunyan, to prevent his preaching to a few poor labourers, and from that prison, by this book, he has shed a sacred lustre not only over all Britain, but to the uttermost ends of the earth. *Editor.*

" For though men keep my outward man
Within their locks and bars,
Yet, by the faith of Christ, I can
Mount higher than the stars." [9†]

Note 2, p. 12.—" Sometimes I have been so loaden with my sins, that I could not tell where to rest, nor what to do; yea, at such times, I thought it would have taken away my senses." [4]

Note 3, p. 13.—The picture of a true penitent when the heart is being broken. " Their sighs, their tears, their day and night groans, their cries and prayers, and solitary carriages, put all the carnal family out of order." [39]

Note 4, p. 14.—Go at once to Christ. Stay not to get rid of your burden, by reforming your life, and then apply to the Saviour. Fly to him to inquire what to do. *J. B.*

Note 5, p. 15.—" Turn again, fool, says the devil, I wonder what frenzy it was that drove thee to thy heels, to leave so much good behind thee in the world, and the lusts of the flesh." [53]

Note 6, p. 15.—" When God made me sigh, they would hearken, and inquiringly say, What's the matter with John? They also gave their various opinions of me." [38]

Note 7, p. 16.—*Objection.* If I thus run, it must be from all my friends, for none of them are running this way. *Ans.* And if thou dost, thou wilt run into the bosom of Christ and of God. *Obj.* But if I do, it will be from all my sins. *Ans.* That's true, indeed; yet, if thou dost not, thou wilt run into hell fire. *Obj.* But I shall be mocked of all my neighbours. *Ans.* If thou lose heaven, God will mock at thy calamity. *Obj.* But surely I may begin this a year or two hence. *Ans.* Hast thou any lease of thy life? Art thou a wise man, to let thy immortal soul hang over hell by a thread that may be cut asunder by death? [57]

Note 8, p. 18.—" They shall have the bosom of Christ to lie in, the kingdom of heaven to dwell in, the angels and saints for their companions; shall shine there like the sun, shall be there for ever, and shall sit upon the thrones of judgment." [4]

Note 9, p. 19.—" O sinner, sinner, there are better things than hell to be had; there is no comparison; there is heaven, there is God, there is Christ, there is communion with an innumerable company of saints and angels." [3]

Note 10, p. 19.—" O sinner, what sayest thou now, dost thou like being saved? Doth not thy mouth water? Doth not thy heart twitter?" [21]

Note 11, p. 19.—What a volume of meaning is contained in this touch of the pencil—Pliable is for entering heaven at once, while Christian groans under his burden. *Cheever.*

Note 12, p. 19.—" What an intolerable burden is guilt, it breaks the heart. Satan makes the uttermost of every sin; he can make every hair of its head like a cedar. He makes it a heinous, unpardonable offence." [53]

Note 13, p. 20.—" Oh, how gingerly did I go. I found myself as on a miry bog, that shook if I did but stir; and was there left both of God and Christ, and the Spirit, and all good things." [12†, No. 82.] " Guilt is a burden, the devil and sin, and the curse of the law, are gotten upon the shoulders of this poor man, and are treading of him down, that he may sink into and be swallowed up of his miry place." Job xli. 30. [54]

Note 14, p. 23.—"A sight of himself (so bemired) being a discovery of the naughtiness of his heart, pride, deadness to gospel obedience, lies like mill-stones upon his shoulders, and sinks him yet further into doubts and fears of damnation." [21]

Note 15, p. 25.—Heavy as was his burden, strength was given him to bear it. "Thou shalt not have a bigger load than God will give thee shoulders to bear it." [32]

Note 16, p. 26.—"To rely upon self-righteousness, however it may be in *good fashion*, is as contrary to faith in Christ, as indulging the lusts of the flesh. The former is the white devil of pride, the latter, the black devil of rebellion." *Mason.*

Note 17, p. 27.—"Wotted," knew, a Saxon word. *Ed.*

Note 18, p. 27.—"The remembrance of what we saw, felt, feared and trembled under, when our first fears were upon us, is that which will produce in our hearts godly filial fear." [24] The facts here allegorized are narrated in *Grace Abounding,* Nos. 83—85.

Note 19, p. 28.—They look as gentle as lambs, while the poison of asps is under their tongue; infecting souls with pernicious errors, turning pilgrims from Christ to rely upon civility and morality. *Mason.*

Note 20, p. 29.—"They have been to Mount Sinai for help, but would find nothing there but fire and darkness, but thunder and lightning, but earthquake and trembling, and a voice of killing words." [4]

Note 21, p. 31.—The distressed soul argues thus: "If I were better, then I think I could believe. This is to be righteous that I may come to Christ. O man, thou must go quite back again; thou must believe because there is nothing in thee that is good, and not stand off from him, because thou canst not BUY him." [4]

Note 22, p. 32.—This gate is wide enough to admit all the truly sincere lovers of Jesus Christ, but so strait that it will keep all others out. The gate of Eden was wide enough for Adam and his wife to go *out* at, yet it was too strait for them to go in at. Why? They had sinned; and the cherubim and the flaming sword made it too strait for them. The gates of the temple were six cubits wide, yet they were so strait that none who were *unclean* might enter them. [22]

Note 23, p. 34.—"A whole heaven and eternal life is wrapped up in this little word IN—'Strive to enter in;' this calls for the mind and heart. Many professors make their striving to stand rather in an outcry of words, than in a hearty labour against the lusts and love of the world. But this kind of striving is but a beating of the air, and will come to nothing at last." [22]

Note 24, p. 35.—'No betterment' is an admirable expression of the Christian's humility—he set out in company, but reached the gate alone; still it is "not unto me, but unto thy name be all the glory." *Ed.*

Note 25, p. 36.—It would be difficult to find any pages in the English language that contain such volumes of meaning, in such beautiful and instructive lessons, with such heavenly imagery, in so pure and sweet a style, and with so thrilling an appeal to the best affections of the heart, as these pages descriptive of Christian's sojourning in the house of the Interpreter. *Ed.*

Note 26, p. 36.—As in creation, so in conversion, God's command is, "Let there be light;" it comes by the Word; no Bible, no light. God divided the light from the darkness; a blessed mystery to prove the Christian indeed—light in his mind at variance with his native darkness. [45]

Note 27, p. 37.—One essential object presented by the Holy Spirit to the mind of a young believer, is the character of his minister. His spiritual pastor should be grave, devotional, and a lover of his Bible; one who rejects error and preaches the truth, uninfluenced by paltry pelf or worldly honours; *pleading* patiently to win souls; one who seeks only his Master's approbation; souls, and not money, for his hire; an immortal crown for his reward. *Ed.*

Note 28, p. 39.—Here were the sweet influences of the gospel imaged; here was Divine grace distilling as the dew; here was the gentle voice of Christ hushing the storm; here were the corruptions of the heart, which the law had but roused into action, yielding under the power of Christ; and here was the soul made clean, and fit for the King of glory to inhabit. This is a most instructive emblem.

Note 29, p. 41.—This instructive vision springs from the author's painful experience. The flame of love in a Christian's heart, is like the fire of despair in Satan's spirit—unquenchable. Before Bunyan had been behind the wall, the tempter suggested to him—"You are very hot for mercy, but I will cool you; though I be seven years in chilling your heart I can do it at last; I will have you cold before long." But he is the father of lies. Thus he said to Christian in the fight, "Here will I spill thy soul;" instead of which, Apollyon was put to flight. Christ saves with an everlasting salvation; He is the Alpha and Omega of our safety. [12†, No. 110.] *Ed.*

Note 30, p. 43.—There were noble spirits, "of very stout countenance," that by the sword of the Spirit cut their way through all opposition. Bunyan was one of these worthies. *Ivimey.*

Note 31, p. 43.—Verily thou didst, noble Christian! Persecution, imprisonment, and even the threats of an ignominious death did not deter thee. How full of instruction is this passage! It set Christian's own heart on fire to run forward on his journey, although the battle was before him. "I must remember the man that cut his way through his armed enemies, and do myself likewise." [25] The meaning of this, "There are two errors about the law, one is when men think to enter the strait gate by its righteousness; the other is when men think they may enter without leave of the law. Unless, therefore, the unsanctified man can master the law, and conquer angels,—unless he can pull them out of the gateway of heaven, he is not to come in thither. The angels will make his entrance too strait for both the unjustified and the unsanctified." [22]

Note 32, p. 44.—This awful picture is of one who for a time is abandoned to despair, and who imagines it to be for eternity. It was said of Spira:—

Here see a soul that's all despair; a man
All hell; a spirit all wounds: who can
    A wounded spirit bear?
Reader, would'st see what you may never feel,
Despair, racks, torments, whips of burning steel?
Behold this man, the furnace in whose heart
Sin hath created, hell. Oh, in each part
    What flames appear.
His thoughts all stings, words swords,
    Brimstone his breath;
His eyes flames, wishes curses, life a death;
A thousand deaths live in him, he not dead,
A breathing corpse in living scalding lead.

Note 33, p. 46.—In the midst of these heavenly instructions, why in such haste to go? Alas! the burden of sin upon his back pressed him on to seek deliverance. *Ed.*

Note 34, p. 48.—Bunyan profited much by dreams and visions. "Even in my childhood the Lord did scare and affright me with fearful dreams, and did terrify me with dreadful visions." That is a striking vision of church-fellowship in the [12] Nos. 53—56; and an awful dream is narrated in the *Greatness of the Soul*:—"Once I dreamed that I saw two persons, whom I knew, in hell and methought I saw a continual dropping from heaven, as of great drops of fire lighting upon them, to their sore distress." [29]

Note 35, p. 48.—"Sometimes I have been so loaden with my sins, that I could not tell where to rest, nor what to do. Yea, at such times I thought it would have taken away my senses." [4] "Every height is a difficulty to him that is loaden; with a burden, how shall we attain the heaven of heavens?" [54]

Note 36, p. 48.—"Doth unbelief quench thy graces? Faith kindleth them even into a flame. Doth unbelief fill the soul full of sorrow? Faith fills it full of the joy of the Holy Ghost. In a word, Doth unbelief bind down thy sins upon thee? Faith in Jesus Christ releaseth thee of them all." [46]

Note 37, p. 48.—This efficacious sight of the cross is thus narrated in *Grace Abounding*, No. 115:—"Travelling in the country, and musing on the wickedness and blasphemy of my heart, that scripture came into my mind, 'Having made peace through the blood of his cross.' Col. i. 20. I saw that day, again and again, that God and my soul were friends by his blood; yea, that the justice of God and my soul could embrace and kiss each other. This was a good day to me; I hope I shall not forget it." "Is it indeed true that Christ was made a curse for me? hath borne all my sins? O blessed tidings! O welcome grace! Now is peace come! Now he face of heaven is altered. Behold all things are become new. Now the sinner can abid God's presence; yea, sees unutterable glory and beauty in him, for here he sees justice smil [18]

e 38, p. 49.—"Set a mark upon the foreheads of those that sigh and cry for all the abo ations that be done. Ezek. ix. 4. When Christiana drew near the end of her journey she s comforted by the *good conduct* of her sons, saying, 'She read with comfort *the mark* tha as set on their foreheads.' The wicked have also their mark. 'Many go on in the broad way of sin and profaneness, bearing the tokens (Job xxi. 29) of their damnation on their foreheads. Those whose daily practice proclaims that their feet go down to death, their steps take hold on hell.' " [22]

Note 39, p. 50.—None but those who have felt such bliss, can imagine the joy with which this heavenly visitation fills the soul. "They leaped and skipped for joy, and shouted, Let Emmanuel live for ever! So the bells did ring, and the people sing, and the music go in every house in Mansoul."—*Holy War.* The Father receives the poor penitent with, "Thy sins be forgiven thee." The Son clothes him with a spotless righteousness. "The prodigal when he returned to his father was clothed in rags; but the *best* robe is brought out, also the gold ring and the shoes; yea, they are put upon him to his rejoicing." [26] The Holy Spirit gives him a certificate, thus described by Bunyan:—

"But bring with thee a *certificate*,
To show thou seest thyself most desolate;
Writ by the master, with repentance seal'd;
To show also, that here thou would'st be healed
By those fair leaves of that most blessed tree
By which alone poor sinners healed be:
And that thou dost abhor thee for thy ways,
And would'st in holiness spend all thy days;
And here be entertained; or thou wilt find
To entertain thee here are none inclined." [40]

Such a certificate, written upon the heart by the Holy Spirit, may be lost for a season, as in the arbour on the hill, but cannot be stolen even by Faint-heart, Mistrust, and Guilt. For the mark in his forehead see 2 Cor. iii. 2, 3; "not with ink, but with the Spirit of the living God, known and read of all men." *Ed.*

Note 40, p. 53.—"The formalist has only the shell of religion; he is hot for forms, because it is all that he has to contend for. The hypocrite is for God and Baal too: he can throw stones with both hands. He carries fire in one hand, and water in the other." [22] "These men range from sect to sect, like wandering stars, to whom is reserved the blackness of darkness for ever. They are barren trees; and the axe, whetted by sin and the law, will make deep gashes. Death sends Guilt, his first-born, to bring them to the King of terrors." [28]

Note 41, p. 56.—Such is the fate of those who keep their sins with their profession. "Not all their pretences of seeking after and praying to God will keep them from falling and splitting themselves in sunder." [34] "There are heights that build themselves up in us, and exalt themselves to keep the knowledge of God from our hearts. They oppose and contradict our spiritual understanding of God and his Christ. These are the dark mountains at which we should certainly stumble and fall, but for One who can leap and skip over them to our aid." [54]

Note 42, p. 58.—"But why go back again? That is the next way to hell. Never go over hedge and ditch to hell. They that miss life perish, because they will not let go their sins, or have no saving faith." [22] "He that overcometh shall inherit all things; it is not every one that begins. Agrippa gave a fair step for a sudden, he stept almost into the bosom of Christ in less than half an hour. It was but *almost*—this almost lost his soul." [57]

Note 43, p. 58.—To go forward is attended with the fear of death, but eternal life is beyond. I must venture.

"My hill was further: so I slung away,
Yet heard a cry
Just as I went, 'None goes that way
And lives.' If that be all, said I,
After so foul a journey, death is fair
And but a chair."—HERBERT.

Note 44, p. 59.—"The backslider is attended with fears and doubts, such as he felt not before, built on the vileness of his backsliding; more dreadful scriptures look him in the face, with their dreadful physiognomy. His new sins all turn talking devils, threatening devils, roaring devils, within him. Besides, he doubts the truth of his first conversion, and thus adds lead to his heels in returning to God by Christ. He can tell *strange* stories, yet such as are very true. No man can tell what is to be seen and felt in the whale's belly but Jonah." [53]

Note 45, page 61.—"The lions, the wicked people of the world." [24] Bunyan dedicated his *Grace Abounding* to *his children* in the faith. He, being then in prison, calls it "the lion's den," where he was a sticking between the teeth of the lions." When Faithful passed they were asleep. It was a short cessation from persecution. In the Second Part, Great-heart slew Giant

Bloody-man, who backed the lions; probably referring to the wretched death of that monster Judge Jeffreys. And in the experience of Mr. Fearing, it is clear that the Hill Difficulty and the lions were intended to represent temporal troubles, and not spiritual difficulties:—"When we came to the Hill Difficulty, he made no stick at that, nor did he much fear the lions: for you must know that his trouble was not about such things as these; his fear was about his acceptance at last."

Note 46, p. 62.—Christian, after feeling the burden of sin, entering by Christ the gate, taught by the Holy Spirit lessons of high concern in the Bible or House of the Interpreter; after losing his burden by faith in his crucified Saviour, his sins pardoned, clothed with his Lord's righteousness, marked by a godly profession, he becomes fit for church-fellowship; is invited by Bishop Gifford, the porter; and, with the consent of the inmates, he enters the house called Beautiful. Mark, reader, not as essential to salvation; it is by the side of the road, not across it: all that was essential had taken place before. Faithful did not enter. Here is no compulsion either to enter or pay: that would have converted it into the house of persecution. It is upon the Hill Difficulty, requiring personal, willing efforts to scramble up; and holy zeal and courage to bear the taunts of the world and the growling frowns of the lions. Here he has new lessons to learn of Discretion, Piety, Prudence, and Charity, to bear with his fellow-members, and they with him; and here he is armed for his journey.

Note 47, p. 66.—This was the fact as it regards Bunyan when he was writing the "Pilgrim." He had a wife, two sons, and two daughters.

Note 48, p. 67.—"Those that religiously name the name of Christ, and do not depart from iniquity, cause the perishing of many. A professor that hath not forsaken his iniquity is like one that comes out of a pesthouse to his home, with all his plague-sores running. He hath the breath of a dragon, and poisons the air round about him. This is the man that slays his children, his kinsmen, his friends, and himself. Oh, the millstone that God will shortly hang about your necks, when you must be drowned in the sea and deluge of God's wrath!" [34]

Note 49, p. 68.—How beautiful must that church be where Watchful is the porter; where Discretion admits the members; where Prudence takes the oversight; where Piety conducts the worship; and where Charity endears the members one to another!

Note 50, p. 69.—When Christiana and her party arrived at this house Beautiful, she requested that they might repose in the same chamber, called Peace, which was granted. The author, in his marginal note, explains the nature of this resting-place by the words, "Christ's bosom is for all pilgrims."

Note 51, p. 69.— "Go, vain Desire!
The dusky lights have gone; go thou thy way!
And pining Discontent, like them expire!
Be called my chamber *Peace*, when ends the day,
And let me, with the dawn, like *Pilgrim*, sing and pray.

Great is the Lord our God,
And let his praise be great:
He makes his churches his abode,
His most delightful seat."—*Dr. Watts.*

Note 52, p. 70.—"Should you see a man that did not go from door to door, but he must be clad in a coat of mail, and have a helmet of brass upon his head, and for his life-guard not so few as a thousand men to wait on him, would you not say, Surely this man has store of enemies at hand? If Solomon used to have about his bed no less than threescore of the valiantest of Israel, what guard doth God's people need, who are, night and day, roared on by the unmerciful fallen angels? Why, they lie in wait for poor Israel in every hole, and he is for ever in danger of being either stabbed or destroyed." [50]

Note 53, p. 70.—Christ himself is the Christian's armoury. When he puts on Christ, he is then completely armed from head to foot. Are his loins girt about with truth? Christ is the truth. Has he on the breastplate of righteousness? Christ is our righteousness. Are his feet shod with the gospel of peace? Christ is our peace. Does he take the shield of faith, and helmet of salvation? Christ is that shield, and all our salvation. Does he take the sword of the Spirit, which is the Word of God? Christ is the Word of God. Thus Christ is all in all.

Note 54, p. 71.—"The church in the wilderness, even her porch, is full of pillars—apostles, prophets, and martyrs of Jesus. There are hung up also the shields that the old warriors used, and on the walls are painted the brave achievements they have done. There, also, are such encouragements that one would think that none who came thither would ever attempt to go back. Yet some forsake the place." [55]

Note 55, p. 72.—We are not told here what these slips were; but when Christian narrates the battle to Hopeful, he lets us into the secret:—"These three villains," Faint-heart, Mistrust, and Guilt, "set upon me, and I beginning, like a Christian, to resist, they gave but a call, and in came their master. I would, as the saying is, have given my life for a penny, but that, as God would have it, I was clothed with armour of proof." In the Second Part, Great-heart attributed the sore combat with Apollyon to have arisen from "the fruit of those slips that he got in going down the hill," and that it took place on *Forgetful Green.* Christian's heavenly enjoyment in the communion of saints was followed by his humbling adventures in the valley. "A broken heart, O God, thou wilt not despise." Has he given it to thee, my reader? then he has given thee a cabinet to hold his grace in. True, it is painful now, it is sorrowful, it bleeds, it sighs, it sobs. Well, very well; all this is because he has a mind that thou mayest rejoice in heaven. [43]

Note 56, p. 73.—The description of Apollyon is terrible. This dreadful imagery is collected from various parts of Scripture, where the attributes of the most terrible animals are given him; of leviathan, the dragon, the lion, and the bear; to denote his strength, his pride, his rage, his courage, and his cruelty.

Note 57, p. 76.—This dialogue is thus illustrated by Bunyan [38 and 52]: "Satan is loath to part with a great sinner. What, my true servant, quoth he, my old servant, wilt thou forsake me now? Having so often sold thyself to me to work wickedness, wilt thou forsake me now? Thou horrible wretch, dost not know that thou hast sinned thyself beyond the reach of grace, and dost thou think to find mercy now? Art not thou a murderer, a thief, a harlot, a witch, a sinner of the greatest size, and dost thou look for mercy now? Dost thou think that Christ will foul his fingers with thee? It is enough to make angels blush, saith Satan, to see so vile a one knock at heaven's gates for mercy, and wilt thou be so abominably bold to do it? Thus Satan dealt with me, says the great sinner, when at first I came to Jesus Christ. And what did you reply? saith the tempted. Why, I granted the whole charge to be true, says the other. And what, did you despair, or how? No, saith he, I said I am Magdalene, I am Zaccheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Christ's murderers—yea, worse than any of these; and yet God was so far off from rejecting of me, as I found afterwards, that there was music and dancing in his house for me, and for joy that I was come home unto him." When Satan charged Luther with a long list of crimes, he replied, This is all true; but write another line at the bottom, "The blood of Jesus Christ his Son cleanseth us from all sin."

Note 58, p. 76.—The devil is that great and dogged leviathan, that "spreadeth sharp-pointed things upon the mire." Job xl. 30. "For be the spreading nature of our corruptions never so broad, he will find sharp-pointed things enough to stick in the mire of them for our affliction; they are called *fiery darts*, and he has abundance of them with which he can and will sorely prick and wound our spirits." [54] "Now fighting with angels, with infernals, all he can do now is to cry, groan, sweat, fear, fight, and gasp for life." [52]

Note 59, p. 76.—"Is it not a wonder to see a poor creature, who in himself is weaker than the moth, to stand against and overcome all devils, the world and all his corruptions; or, if he fall, is it not a wonder to see him, when devils and guilt are upon him, to rise again, walk with God, and persevere in faith and holiness." [21]

Note 60, p. 78.—The literal history of this conflict may be found in *Grace Abounding*, Nos. 131—173, when he recovered his sword, and put his enemy to flight. He describes his agonies in the combat as if he was being racked on the wheel, and states that it lasted for about a year. Floods of blasphemies were poured in upon him, but he was saved from utter despair, because they were loathsome to him. Many of these hellish darts were tipped by Apollyon's malignant ingenuity, with sentences from Scripture; so that Bunyan thought the Bible was against him. One penetrated his soul with the awful words "no place for repentance;" and another with, "hath never forgiveness." The recovery of his sword was by a heavenly suggestion that he did not "refuse him that speaketh:" new vigour was communicated. *Ed.*

Note 61, p. 80.—J. S. Dodd, M.D., considers that by the deep ditch is intended "presumptuous hopes," and the no less dangerous quag to be "despairing fears."

Note 62, p. 82.—The sight of an immortal soul in peril of its eternal interests, beset with enemies, engaged in a desperate conflict, with hell opening her mouth before, and fiends and temptations pressing after, is a sublime and awful spectacle. Man cannot aid him: all his help is in God only. *Cheever.*

Note 63, p. 83.—"And as for the secrets of Satan, such as are suggestions to question the being of God, the truth of his Word, and to be annoyed with devilish blasphemies, none are more acquainted with these than the biggest sinners at their conversion; wherefore thus also they are prepared to be helps in the church to relieve and "comfort others." [38] "Oh, no one knows the terrors of these days but myself." *Grace Abounding*, Nos. 100—102. "Satan and his angels trouble his head with their stinking breath. How many strange, hideous, and amazing blasphemies have some, that are coming to Christ, had injected upon their spirits against him." [53] "He brought me up also out of a horrible pit; a pit of noise of devils, and of my heart answering them with distrust and fear." "Satan bedaubeth us with his own foam, and then tempts us to believe that that bedaubing comes from ourselves." [54]

Note 64, p. 83.—Probably alluding to Martin Luther, in his "Com. on Gal." [12, No. 129.] *Ed.*

Note 65, p. 85.—"The wicked spirits have made and laid for us snares, pits, holes, and what not, if peradventure by something we may be destroyed. Yea, and we should most certainly be so, were it not for the rock that is higher than they." [54]

Note 66, p. 85.—"The quaint and pithy point of this passage stamps it as one of Bunyan's most felicitous descriptions. His picture of the cave of Pagan and Pope, and its memorials; his delineation of the survivor of this fearful pair, rank among those master-touches which have won such lasting honour for his genius."

Note 67, p. 86.—Christian having passed the gloomy whirlwind of temptation, now walks in the light of the Sun of Righteousness, through the second part of the valley. Here he encounters new dangers. "The day of persecution is full of snares and perils. Here is the fear of man—the terrors of a prison—of loss of goods and life—all things look black—the fiery trial is come. Without prayer he is like to take a fall—a foul fall. He will not only break his own bones, but the hearts of those that fear God, and behold it." [52] "Antichrist is angry; he speaks not a word but blood, blood is in it. He is assuredly drawing towards his downfall." [56] Had the darkness of mental anguish been added, he must have perished. The butcheries of Jefferies strewed the way with blood, bones, ashes, and mangled bodies of pilgrims. It appears that from the time of Bunyan's entering the prison he walked in the light of God's countenance to his dying day. [12†]

Note 68, p. 87.—We are now to be introduced to a new pilgrim, and Christian is no more to go on his way alone. The sweet Christian communion depicted in this book forms one of the most delightful features in it; and Faithful and Hopeful are both of them portraits that stand out in as firm relief as that of Christian himself. *Cheever.*

Note 69, p. 87.—"There is no man that flies for his life that thinks he speeds fast enough. He would willingly take a mile at a step." [26]

Note 70, p. 87.—Ah, what a smile was that! How much sin was there in it, instead of humble, spiritual gratitude and joy. Now see how surely, with spiritual pride, comes false security, and a fall. *Cheever.*

Note 71, p. 89.—"Mr. Anything became a brisk man in the broil; but both sides were against him, because he was true to none. He had, for his malapertness, one of his legs broken, and he that did it wished it had been his neck." [27]

Note 72, p. 90.—If the experience of Christian is an exhibition of Bunyan's own feelings, the temptations of Madame Wanton are very properly laid in the way of Faithful, and not of Christian. She would have had no chance with the man who "admired the wisdom of God in making him shy of women, and who abhorred the common salutation of women." [12†, No. 315] *Ed.*

Note 73, p. 91.—He was indicted under the name of "Mr. Lustings, because he devilishly and traitorously taught, by practice and filthy words, that it is lawful and profitable for man to give way to his carnal desires." "He is the son of one Beastly, was born in Flesh Street, of one Evil-concupiscence's daughter." [27]

Note 74, p. 92.—An awful slavery! "None that go unto her return again, neither take they hold of the paths of life." Prov. ii. 19. *Ed.*

Note 75, p. 93.—"As the law giveth no strength, nor life to keep it, so it accepteth none of them that are under it. Sin and DIE is for ever its language. There is no middle way in the law. It hath not ears to hear, nor heart to pity, its penitent ones." [46]

Note 76, p. 94.—The delineation of this character is a masterly grouping together of the arguments used by men of this world against religion, in ridicule and contempt of it. Faithful's account of him, and of his arguments, is a piece of vigorous satire, full of truth and life. *Cheever.*

Note 77, p. 97.—Bunyan places the Valley of the Shadow of Death, not where we should expect it, at the end of Christian's pilgrimage, but about the middle of it. Those who have studied the history of Bunyan and his times will hardly wonder at this. A felon was more sure of a fair trial than a Dissenting minister. This Bunyan found. Simply for preaching, he was condemned to imprisonment, to be followed by banishment if he did not conform, and, in the event of his return, the judge added, "You must stretch by the neck for it; I tell you plainly." Christian endured, in the first portion of this dismal valley, great distress of mind about his soul's safety for eternity; and, in the latter part, the dread of an ignominious execution. This he was enabled to bear, because he then enjoyed the presence and the approbation of his God. *Ed.*

Note 78, p. 99.—"I conclude that a little grace, a little love, a little of the true fear of God, is better than all gifts." [12] "A prating tongue will not unlock the gates of heaven, nor blind the eyes of thy Judge." [22]

Note 79, p. 100.—"The Pharisee goes on boldly, fears nothing, but trusteth in himself that his state is good; he hath his mouth full of many fine things, whereby he strokes himself over the head, and calls himself one of God's white boys, that, like the Prodigal's brother, never transgressed." [35]

Note 80, p. 101.—"'Though I speak with the tongues of men and of angels, and have not charity, I am as sounding brass or a tinkling cymbal.' Just thus it is with him who has gifts, but wants grace. Shall I be proud, because I am sounding brass. Is it so much to be a fiddle? Hath not the least creature that hath life, more of God in it than these?" [12†, Nos. 297—300] "Some professors are pretty busy and ripe, able to hold you in a very large discourse of the glorious gospel; but if you ask them concerning heart-work, they answer, I am turned from my sins in a good measure, and have learned (in tongue) to plead for the gospel. This is not far enough to prove them under the covenant of grace." [4] "There is a professor for God and for Baal. He can throw stones with both hands—can hold with the hare and run with the hounds—carry fire in one hand, and water in the other—a very anything—fit for any company. He will seek to enter heaven, and shall not be able." [22]

Note 81, p. 104.—This spiritual application of the law of Moses is found in the narrative of Bunyan's experience. [12†, No. 71] It is also solemnly argued in his "Strait Gate"—"Why some professors miss of heaven." [22]

Note 82, p. 105.—"Some strive by an outcry of words, rather than a hearty labour against lust, the world, and their corruptions. This is beating of the air, and will come to nothing." [22]

Note 83, p. 106.—Bunyan explains his meaning of 'lying at the catch' in these solemn words, referring to those who abide in sin, and yet expect to be saved by grace: "Of this sort are they that build up Zion with blood, and Jerusalem with iniquity; that judge for reward, and teach for hire, and divine for money, and lean upon the Lord. Mich. iii. 10, 11. This is doing things with a high hand against the Lord our God, and a taking him, as it were, *at the catch!* This is, as we say among men, to seek to put a trick upon God, as if he had not sufficiently fortified his proposals of grace by his Holy Word, against all such kind of fools as these." [38]

Note 84, p. 108.—"I observe that, as there are trees wholly noble, so there are also their semblance; not right, but ignoble. There is the grape, and the wild grape; the rose, and the canker rose; the apple, and the crab. Now, fruit from these wild trees, however it may please children to play with, yet the prudent count it of no value. There are also in the world a generation of professors that bring forth nothing but wild olive berries; saints only before men, devils and vipers at home; saints in word, but sinners in heart and life. Well, saith God, this profession is but a cloak: I will loose the reins of this man, and give him up to his own vile affections. 'I will answer him by myself.' Ezek. xiv. 7. Thou art too hard for the church: she knows not how to deal with thee. Well, I will deal with that man myself." [28]

Note 85, p. 110.—"Shall we venture the loss of eternal life for communion with base, drunken, covetous wretches; and shall we not labour as hard, run as fast, nay, a hundred times more diligently, for such glorious and eternal friends as God to love, Christ to redeem, the Holy Spirit to comfort, and saints and angels in heaven for company? Shall it be said at the last day, that the wicked made more haste to hell than you to heaven? Oh, let it not be so, but run with all might and main! They that will have heaven must run for it, because the devil will follow them. And I assure them the devil is nimble; he is light of foot, and can run apace. He hath overtaken many, tripped up their heels, and given them an everlasting fall." [57]

Note 86, p. 111.—Bunyan illustrates the care of Christ for his afflicted ones with striking simplicity. "I love to play the child with children. I have met with a child that had a sore finger, so that it was useless. Then have I said, Shall we cut off this finger, and buy my child a better, a brave golden finger? At this he started, and felt indignation against me. Now, if a child has such tenderness for a useless member, how much more tender is the Son of God to his afflicted members?" [52] The text here quoted forms the foundation of Bunyan's admirable *Advice to Sufferers*, in which he delightfully dwells upon the topics which Evangelist addresses to the Pilgrims, when on the verge of persecution. [32]

Note 87, p. 112.—At Sturbridge Fair, near Cambridge, the shops or booths were built in rows like streets, having each its name; as Garlick Row, Bookseller's Row, Cook Row, &c. Here are all sorts of traders, who sell by wholesale or retail; as goldsmiths, toymen, braziers, turners, milliners, haberdashers, hatters, mercers, drapers, pewterers, china warehouses, and, in a word, most trades that can be found in London. Here are also taverns, coffee-houses, and eating-houses, in great plenty. The chief diversions are puppets, rope-dancing, and music booths. To this fair, people from Bedfordshire and the adjoining counties still resort. *Ed.*

Note 88, p. 115.—In 1670, the town porters of Bedford being commanded to assist in seizing the goods of the Nonconformists, ran away, saying, "They would be hanged, drawn, and quartered, before they would assist in that work;" for which cause the justices committed two of them to jail. The shops were shut up, so that it seemed like a place visited with the pest, where usually is written upon the door, "Lord, have mercy upon us!" *Ed.* [From Narrative, 1670.]

Note 89, p. 118.—"Thus have I (said Bunyan) declared the manner of my being in prison; where I lie waiting the good will of God to do with me as he pleaseth; knowing that not one hair of my head can fall to the ground without the will of my Father which is in heaven. Let the rage and malice of men be ever so great, they can do no more, nor go any further, than God permits them. When they have done their worst, 'we know that all things work together for good to them that love God.' Rom. viii. 28." [60]

Note 90, p. 120.—This is one of Satan's lies, used by his emissaries to the present day. A Christian fears God, and honours the king; he renders unto civil government that which belongs to temporal things, but he dares not render unto Cæsar the things that belong to God; and for thus righteously doing, he is called disloyal. *Ed.*

Note 91, p. 124.—These words, and this trial, were quoted (January 25, 1848) by the Attorney-General, at Westminster Hall, in answer to the manner in which Dr. Hampden was then charged with heresy. *Ed.*

Note 92, p. 124.—All these witnesses, jurymen, and judge are *still living. Ed.*

Note 93, p. 124.—Nothing can be more masterly than the satire contained in this trial. The judge, the witnesses, and the jury, are portraits sketched to the life, and finished. every one of them, in quick, concise, and graphic touches from living characters. *Cheever.*

Note 94, p. 124.—Bunyan gives a good portrait of Faithful in the character of P. Algerius. "Was not this man, think you, a giant? Was not his mind elevated a thousand degrees beyond sense, carnal reason, fleshly love, and the desires of embracing temporal things? This man had got *that* by the end that pleased him; neither could all the flatteries, promises, threats, reproaches, make him once listen to, or inquire after, what the world, or the glory of it, could afford. His mind was captivated with delights invisible. He longed to be where there shall be no more pain, nor sorrow, nor sighing, nor tears, nor troubles. He was a man of a thousand!" Speaking of the pillars in that house at Lebanon, he says, "These men had the faces of lions, they have triumphed in the flames." [55]

Note 95, p. 124.—"My Father will send the angels to fetch you; their bosoms are chariots to put you in. And you, O my Mansoul, shall ride upon the wings of the wind." *Holy War.*

Note 96, p. 128.—"O thou, that for *by-ends* dost carry on the hypocrite's profession; thou art an enemy to Christ; thy soul will fall into torments so soon as thou dost depart this world, to weep and gnash thy teeth for as many ages as there are sands on the sea-shore." [3]

Note 97, p. 128.—What is this something that By-ends knew more than all the world? How to unite heaven and hell—how to serve God and Mammon—how to be a Christian and a hypocrite at the same time. Alas! how many similar characters now exist, with two tongues in one mouth, looking one way and rowing another. *Ed.*

Note 98, p. 128.—"Fear not, therefore, in her for to abide,
She keeps her ground, come weather, wind, or tide." [40]

"If we will follow Christ, he tells us that we must take up our cross. The wind sets always on my face; and the foaming rage of the sea of this world, and the proud and lofty waves thereof do continually beat upon the sides of the bark, or ship, that myself, my cause, and my followers are in." [29]

Note 99, p. 131.—"Woe unto them who wander from the way.
Art bound for hell, against all wind and weather?
Or art thou one agoing backward thither?
Or dost thou wink, because thou would'st not see?
Or dost thou sideling go, and would'st not be
Suspected? Yet these prophets can thee tell,
Which way thou art agoing down to hell." [40]

Note 100, p. 132.—"Some men's hearts are narrow upwards, and wide downwards: narrow as for God, but wide for the world. They *gape* for the one, but shut themselves up against the other. The heart of a wicked man is widest downward; but it is not so with the righteous man. His desires, like the temple Ezekiel saw in the vision, are still widest upwards, and spread towards heaven. A full purse, with a lean soul, is a great curse. Many, while lean in their estates, had fat souls; but the fattening of their estates has made their souls as lean as a rake as to good." [51]

Note 101, p. 134.—"If thou art one who tradeth in both ways:
God's now, the devil's then; or if delays
Thou mak'st of coming to thy God for life;
Or if thy light and lusts are at a strife
About who should be master of thy soul,
And lovest one, the other dost control;
These prophets tell thee can which way thou bendest,
On which thou frown'st, to which a hand thou lendest." [40]

Note 102, p. 136.—"This is the man that hath the breath of a dragon; he poisons the air round about him. This is the man that slays his children, his kinsmen, his friend, and himself —he that offends God's little ones. O the millstone that God will shortly hang about your neck, when the time is come that you must be drowned in the sea and deluge of God's wrath!" [34]

Note 103, p. 137.—"Eve expected some sweet and pleasant sight, that would tickle and delight her deluded fancy; but, behold sin, and the wrath of God, appear to the shaking of her heart; and thus, even to this day, doth the devil delude the world. His temptations are gilded with sweet and fine pretences, that men shall be wiser, richer, more in favour, live merrier, fare better, or something; and by such like things the fools are easily allured. But when their eyes are opened, instead of seeing what the devil falsely told them, they see themselves involved in wrath." [45]

Note 104, p. 138.—Often, as the motley reflexes of my experience move in processions before me, the distinguished and well-honoured company of Christian mammonists appear to the eye of my imagination as a drove of camels heavily laden, yet all at full speed; and each in the confident expectation of passing through the eye of the needle, without stop or halt, both beasts and baggage. *Coleridge.*

Note 105, p. 138.—"I have sometimes wondered at Lot. His wife looked behind her, and died immediately; but he would not so much as look behind him to *see* her. His heart was set upon his journey; and well it might. There were the mountains before him, and the fire and brimstone behind him. His life lay at stake; and had he looked behind him he had lost it. Do thou so run, and 'remember Lot's wife.'" [57]

Note 106, p. 140.—In former times the purse was carried hanging to a girdle, and great dexterity was requisite to cut and carry it away without the knowledge of the owner. Public executions for theft had so little effect in repressing crime that purses were cut even under the gallows. *Ed.*

Note 107, p. 140.—Alas! poor pilgrims, like Peter, you soon forgot the judgment, although your sight of Lot's wife had so affected your spirits. How soon you went into By-path Meadow! "wherefore, let him that thinketh he standeth, take heed lest he fall." 1 Cor. x. 12. *Ed.*

Note 108, p. 142.—"Now had I an evidence, as I thought, of my salvation from heaven, with many golden seals thereon, all hanging in my sight. Now could I remember the manifestations of grace with comfort; and longed that the last day were come, that I might for ever be inflamed with the sight, and joy, and communion with him, whose soul was made an offering for my sins. Before this I lay trembling at the mouth of hell; now I had got so far therefrom that I could scarce discern it. O, thought I, that I were fourscore years old, that I might die quickly, and my soul be gone to rest." [12†, 128]

Note 109, p. 142.—"Beware of by-paths. Though the way to heaven be but one, there are many crooked lanes and by-paths shoot down upon us, as I may say. So it was with the harlot of Jericho. She had a scarlet thread tied to her window. So it is here: the scarlet streams of Christ's blood ran throughout the way to the kingdom of heaven. Mind that, if thou do not find the besprinkling of his blood in the way, shun that way. There are painted by-paths from the plain way to the kingdom." [57]

Note 110, p. 143.—"If thou be prying into God's secret decrees, or entertain questions about nice curiosities, thou mayest stumble and fall to thine eternal ruin. Take heed of that lofty spirit, that, devil-like, cannot be content with its own station." [57]

Note 111, p. 144.—Christian had just before overcome Demas, and conquered By-ends and his companions ; is warned by Lot's wife, and anon elated with the strength of his principles ; boldness takes the place of caution ; he ventures upon an easier path, and is involved in misery. *Ed.*

Note 112, p. 144.—When Bunyan pleaded so energetically for the communion of saints irrespective of water baptism, one of his arguments was, "The strongest may sometimes be out of the way." "Receive ye one another as Christ also received us." [15]

Note 113, p. 145.—The personification of Despair is one of the most instructive and beautiful portions of Bunyan's allegory. It is at once the very gloomiest and very brightest part of the "Pilgrim's Progress." It is so full of deep life and meaning that you cannot exhaust it, and it is of such exquisite propriety and beauty that you are never tired with examining it. *Cheever.*

Note 114, p. 146.—The wife of Despair is Diffidence, or a distrust of God's faithfulness, and a want of confidence in his mercy. *Ivimey.*

Note 115, p. 147.—Bunyan, in one of his delightful treatises of comfort against despair, introduces the following striking colloquy :—"Says Satan, Dost thou not know that thou art one of the vilest in all the pack of professors ? Yes, says the soul, I do. Says Satan, Dost thou not know that thou hast horribly sinned ? Yes, says the soul, I do. Well, saith Satan, now will I come upon thee with my appeals. Art thou not a graceless wretch ? Yes. Hast thou an heart to be sorry for this wickedness ? No, not as I should. And albeit, saith Satan, thou prayest sometimes, yet is not thy heart possessed with a belief that God will not regard thee ? Yes, says the sinner. Why, then, despair, and go and hang thyself, saith the devil. And now we are at the end of the thing designed and driven at by Satan. But what shall I now do ? saith the sinner. I answer, take up the words of the text against him, 'That ye may be able to comprehend the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge.'" [54]

Note 116, p. 148.—"Satan and his angels will not be wanting to help forward the calamity of the man, who, in coming to Christ, is beat out of breath, out of heart, out of courage, by winds that blow him backward. They will not be wanting to throw up his heels in their dirty places, nor to trouble his head with the fumes of their foul breath. Now it is hard coming to God ; Satan has the art of making the most of every sin ; he can make every hair on the head as big as a cedar. But, soul, Christ can save unto the uttermost ! come, man, come. He can do exceeding abundantly above all that we can ask or think." [53]

Note 117, p. 148.—Bunyan had an acute sense of the exceeding sinfulness of sin, and no saint suffered more severely from despair. One of his great objects is to arm poor pilgrims against desponding fears. "He (the devil) will be sure to present to thy conscience the most sad sentences of the Scripture ; yea, and set them home with such cunning arguments, that if it be possible he will make thee despair, and make away thyself as did Judas." [1] "Sin, when seen in its colours, and when appearing in its monstrous shape and hue, frighteth all mortals out of their wits, away from God, and, if he stops them not, also out of the world. This is manifest by Cain, Judas, Saul, and others. They fly from before God, one to one fruit of despair, and one to another." [35]

Note 118, p. 149.—"Despair will make a man his own tormentor, and flounce and fling like a wild bull in a net. Isa. li. 20. Despair ! it drives a man to the study of his own ruin, and brings him at last to be his own executioner." [38] In Bunyan's *Saved by Grace* are ten admirable antidotes against despair.

Note 119, p. 149.—"Alas, how chang'd ! Expressive of his mind,
His eyes are sunk, arms folded, head reclin'd ;
Those awful syllables, hell, death, and sin,
Though whisper'd, plainly tell what works within."—*Cowper.*

Note 120, p. 149.—Bunyan's experience is thus narrated [12†, No. 163] : "Despair swallowed me up, and that passage fell like a hot thunderbolt upon my conscience, 'He was rejected, for he found no place for repentance.'"

Note 121, p. 149.—Dr. Donne, the Dean of St. Paul's, published a thesis, to prove that suicide might be justifiable. Hopeful answers all his arguments, and proves it to be the foulest of murders. [*Ed.*] Bunyan thus notices the jailor's intent to commit suicide : "Even now, while the earthquake shook the prison, he had murder in his heart—murder, I say, and that of a high nature, even to have killed his own body and soul at once." [46]

Note 122, p. 150.—It is a curious picture which Bunyan has drawn of the intercourse between the giant and his wife Diffidence. They form a very loving couple in their way ; and the giant takes no new step in the treatment of the pilgrims without consulting Mrs. Diffidence over night. *Cheever.*

Note 123, p. 150.—How would the awful lesson of the man in the iron cage, at the Interpreter's house, now recur to poor Christian's mind: "I cannot get out, O now I cannot! I left off to watch, and am shut up in this iron cage, nor can all the men in the world let me out." Christian's answer to the despairing pilgrim now soon broke upon his memory, "The Son of the Blessed is very pitiful." *Ed.*

Note 124, p. 150.—This key was Heb. ii. 14, 15. [12†, No. 116]

Note 125, p. 150.—All at once, by a new revelation, which none but the Saviour could make, Christian finds the promises. Christ had been watching over his erring disciples, and kept back the hand of Despair. *Cheever.*

Note 126, p. 151.—Bunyan was a plain-spoken man, and feared not to offend delicate ears when the truth required plain dealing. [*Ed.*] He says, "And, therefore, my brethren, seeing God, our Father, hath sent us, damnable traitors, a pardon from heaven, even all the promises of the gospel, and truth also, sealed to the certainty of it with the heart-blood of his dear Son, let us not be daunted." [4] "Many texts are looked over, or laid by, as those *whose key doth go too hard.*" [50 and 12†, 261—3]

Note 127, p. 151.—See the *Holy War.* "An army of terrible doubters," very graphically described.

Note 128, p. 152.— "The weary pilgrim oft doth ask to know
How far he's come, how far he has to go;
His way is tedious, and his way oppress,
All his desire is to be at rest."—Quarles' *Emblems.*

Note 129, p. 153.—There is in this laconic description of the homely dreamer a richness of beauty which no efforts of the artist can adequately portray; and in the concise dialogue of the speakers, a simple sublimity of eloquence which any commentary could only weaken. *B. Barton.*

Note 130, p. 154.—"Eve dilating delightfully before the devil of the worthy privileges God had given her, lost the dread of God's command off her heart, and fell." [45]

Note 131, p. 155.—Oh, the unthought-of imaginations, frights, fears, and terrors that are effected by a thorough application of guilt, yielding to desperation! This is the man that hath his dwelling among the tombs with the dead, that is always crying out, and cutting himself with stones. Mark v. 3. [12†, 185]

Note 132, p. 156.—"Some retain the name of Christ, and the notion of him as a Saviour, but cast him off in the very things wherein the essential parts of his sacrifice, merits, and priesthood consist. In this lies the mystery of their iniquity. They dare not altogether deny that Christ doth save his people, as a priest; but then their art is to confound his offices, until they jostle out of doors the merit of his blood and the perfection of his justifying righteousness. Such draw away the people from the cross (put out their eyes), and lead them among the infidels." *Ed.* [50]

Note 133, p. 157.—It reflects the highest credit on Bunyan's genius, so rich in its inventions, so aspiring in its imaginative flights, that, after such an exordium, he should have made no effort to describe what was in its own splendour or glory indescribable. Nothing can be more admirable than this indistinct report of the perspective glass; it cannot offend the most fastidious taste, yet leaves scope for the exercise of the most ardent and aspiring imagination. *B. Barton.*

Note 134, p. 157.—"Such mountains round about this house do stand
As one from thence may see the Holy Land." [40]

Note 135, p. 157.—What a gallery of solemn REALITIES is here, what a system of divine truth, commending itself to all men's consciences! It is not so much the richness of imagination, nor the tenderness of feeling here exhibited, nor the sweetness and beauty of the imagery with which this book is filled, as it is the presence of these REALITIES that constitutes the secret of its unbounded power over the soul. In this light the walls of this gallery seem moving with celestial figures speaking to the soul. They are acting the drama of a life which is the reality; it is the spectators only who are walking in a vain show.

Note 136, p. 157.—"Because I would have thee think of my directions how to run to the Kingdom, take all in short in this little bit of paper:—1. Get into the way. 2. Stay on it. 3. Strip and lay aside every weight that would hinder. 4. Beware of by-paths. 5. Do not stare much about thee, but ponder the path of thy feet. 6. Do not stop for those who call after thee. 7. Be not daunted with discouragements. 8. Take heed of stumbling at crosses. 9. Cry hard to God; and God give thee a prosperous journey. Yet let me give thee a pair of spurs to urge on thy lumpish heart in this rich journey: if thou winnest, then heaven, God, Christ, glory eternal is thine; if thou lose, thou procurest eternal death." [57]

Note 137, p. 160.—"Oh, what a shaking, startling, timorous evil conscience is, a sinful and guilty conscience ; it could run its head into every hole. Why did Adam hide himself when he had on his apron ? Oh ! the approach of God consumed and burnt off his apron." [45]

Note 138, p. 161.—"The fly in the spider's net is the emblem of the soul in such a condition. If the soul struggleth, Satan laboureth to hold it down. If it makes a noise, he bites it with blasphemous mouth ; insomuch that it must needs die at last in the net, if the Lord Jesus help not. Believing is sure sweating work. Only strong faith can make Satan flee. Oh, the toil of a gracious heart in this combat, if faith be weak ! The man can get no higher than his knees, till an arm from heaven help him up." [10†]

Note 139, p. 161.—Determined at all hazards not to be a traitor to his God, Bunyan anticipated being hung ; and was anxious, in such a cause, to meet death with firmness. When his fears prevailed, he dreaded lest he should make but a *scrabbling* shift to clamber up the ladder. *Ed.* [12†, 334]

Note 140, p. 162.—"We are saved by Christ ; brought to glory by Christ ; and all our works are no otherwise made acceptable to God, but by the person and excellences of Christ. Therefore whatever *the jewels* are, and the bracelets and the pearls that thou shalt be adorned with, as a reward of service done to God in this world, for them thou must thank Christ, and, before all, confess that he was the meritorious cause thereof." [53]

Note 141, p. 162.—Hope, love, humility, meekness, patience, longsuffering, compassion, and mercy are gracious dispositions wrought in the heart by the Holy Ghost. These are the believer's jewels ; and it is his duty to keep them clean, that their beauty and lustre may be apparent. *Andronicus.*

Note 142, p. 163.—"Little-faith cannot come all the way without crying. So long as its holy boldness lasts, so long it can come with peace, but it will go the rest of the way with crying." [26]

Note 143, p. 164.—Bunyan shows the difference between "his spending-money," or that treasure which the Christian carries in his earthen vessel, and his jewels [12†, 232] :—"It was glorious to me to see his [Christ's] exaltation. Now I could look from myself to him, and should reckon that all those graces of God that now were green in me, were yet but like those cracked groats and fourpence-halfpennies,* that rich men carry in their purses, when their GOLD is in their trunks at home. Oh, I saw that the gold was in my trunk at home, in Christ my Lord and Saviour ! Now, Christ was all : all my wisdom, all my righteousness, all my sanctification, and all my redemption." [12†, 232]

Note 144, p. 165.—Hopeful was not the first pilgrim who has been "almost made angry" while holding a friendly debate upon that highly-important subject, the doctrine of the saints' final perseverance. Pilgrims ought to debate upon those subjects without anger. *Ed.*

Note 145, p. 165.—Hopeful here expresses himself as if *he had read* Bunyan on Christ's love :—"But to fear man is to forget God. He taketh part with them that fear HIM ; so that we may boldly say, 'The Lord *is* my helper, and I will not fear what man shall do unto me.' Heb. xiii. 6. Would it not be amazing to see a man encompassed with chariots, and horses, and weapons of defence, yet afraid of being sparrow-blasted, or overrun by a grasshopper ?" [52]

Note 146, p. 165.—"I count the persecutor of God's people but the devil's scarecrow ; the old one himself lies quat. Yet some will as soon venture to run the hazard of hell-fire as to be engaged by these enemies." [50]

Note 147, p. 166.—Who can stand in the evil day of temptation, when beset with Faint-heart, Mistrust, and Guilt, backed by the power of their master, Satan ? No one, unless armed with the whole armour of God ; and even then, the Lord must fight for us. *Mason.*

Note 148, p. 167.—"I have cried day and night before thee." Psa. lxxxviii.

Note 149, p. 169.—The way of self-righteousness, into which the flatterer enticed the pilgrims, out of the Scripture highway to heaven, which is in the righteousness of Christ. *Mason.*

Note 150, p. 169.—Luther was wont to caution against the white devil as much as the black one ; for Satan transforms himself into an angel of light, and his ministers as ministers of righteousness. 2 Cor. xi. 14, 15. By flattery, leading poor sinners into a notion of some righteous character they have in themselves. *Mason.*

Note 151, p. 169.—By this shining one we may understand the Holy Ghost, the leader and guide of Christ's people. When they err and stray from Jesus the way, "He restoreth my soul . he leadeth me in the paths of righteousness for his name's sake." *Mason.*

* Irish sixpences, which, in the dearth of silver coin in England, were made current at fourpence-halfpenny.

Note 152, p. 170.—The devil, in his attempts after our destruction, maketh use of the most suitable means. The serpent, Adam knew, was subtle, therefore Satan useth him, thereby to catch this goodly creature, man. Hereby the devil least appeared [this fine-spoken man], and least appearing, the temptation soonest took the tinder." [45]

Note 153, p. 171.—The original from which this dangerous character is drawn, appears in *Grace Abounding*, No. 44:—"When I laboured to rebuke him he would laugh the more: abominating these cursed principles, I became to him as great a stranger as I had been before a familiar." See the death of the Atheist in the history of Badman.

Note 154, p. 172.—"Turn again, fool, says the devil. I wonder what frenzy it was that drove thee to thy heels, and that made thee leave so much good behind thee as other men find in the lusts of the flesh and the good of the world. As for the law, and death, and the day of judgment, they are but mere scarecrows, set up by politic heads, to keep the ignorant in subjection. Well, he goes back, fool as he is, conscience sleeps, and flesh is sweet; but, behold, he again sees his own nakedness—he sees the law whetting his axe—the world is a bubble. He also smells the brimstone which begins to burn within him. Oh! saith he, I am deluded! 'Have mercy upon me, O God!'" [53]

Note 155, p. 172.—"A wicked man, though he may hector it at times with his proud heart, as though he feared neither God nor hell; yet again, at times, his soul is even drowned with terrors. If one knew the wicked, when they are under warm convictions, then the bed shakes on which they lie; then the proud tongue doth falter in their mouth, and their knees knock one against another. Then their conscience stares, and roars, and tears, and arraigns them. Oh, none can imagine what fearful plights a wicked man is in at times!" [51] "This man wearieth himself with vanity, for he knoweth not the way to the City of God." [12†, 19]

Note 156, p. 172.—"Maister Bland answered flatly and roundly." Fox's *Martyrs*. [*Ed.*]

Note 157, p. 173.—Ah, these short naps for pilgrims! The sleep of death, in the enchanted air of this world, usually begins with one of these short naps. *Cheever.*

Note 158, p. 177.—In modern editions, this has been altered to "sin enough in one day." But in any period of time, selecting that duty in the discharge of which we have felt the most pure, there has been a mixture of sin. "For there is not a day, nor a duty; not a day that thou livest, not a duty that thou dost, but will need that mercy should come after to take away thy iniquity." [52] These are solemn and humbling reflections. *Ed.*

Note 159, p. 181.—"As I thought my case most sad and fearful, these words did with great power suddenly break in upon me, 'My grace is sufficient for thee,' three times together. Oh, methought every word was a mighty word for me; as *my*, and *grace*, and *sufficient*, and *for thee;* they were then, and sometimes are still, far bigger than others be!" [12†, 206]

Note 160, p. 182.—The Lord's dealings with his children are various, but all lead to the same end; some are shaken with terror, while others are more gently drawn, as with cords of love. Believers should not make their experiences standards one for another; there is a similarity in their being brought to the same point of rejecting both sinful and righteous self, and believing on the Lord Jesus Christ as their complete salvation. *Andronicus.*

Note 161, p. 182.—"Since the dear hour that brought me to Thy foot,
And cut up all my follies by the root,
I never trusted in an arm but Thine,
Nor hoped, but in Thy righteousness Divine.
My prayers and alms, imperfect and defiled,
Were but the feeble efforts of a child.
Howe'er perform'd, it was their brightest part
That they proceeded from a grateful heart.
Cleans'd in Thine own all-purifying blood,
Forgive their evil, and accept their good.
I cast them at Thy feet—my only plea
Is what it was, DEPENDENCE UPON THEE!"—(*Cowper.*)

Note 162, p. 184.—This important distinction is illustrated in Bunyan's *Catechism:* "Keep thine eyes upon thy heart and also upon God's word; and thou shalt see the desperate wickedness in thine heart." "Believe that God hath pitched his eyes upon thy heart also, that He pondereth all thy goings, and that the judgment as to thy faithfulness or unfaithfulness must proceed out of the mouth of God." [20]

Note 163, p. 184.—"I saw that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ, the same yesterday, and to-day, and for ever." Heb. xiii. 8. [12†, 229]

Note 164, p. 186.—"Justification before God comes, not by imitating Christ as exemplary in morals, but through faith in HIS precious blood. To feed on Jesus is by respecting him as made of God a curse for our sin. I have been pleased with observing that none of the signs and wonders in Egypt could deliver the children of Israel thence, until the Lamb was slain." [13†]

Note 165, p. 186.—"It pleased God to reveal his Son in me," that is, he had such an internal, spiritual, experimental sight and knowledge of Christ, and of salvation by him, that his heart embraced him, his soul cleaved to him, his spirit rejoiced in him; his whole man was swallowed up with the love of him, so that he cried out in the joy of his soul, This is my beloved and my friend—my Saviour, my God, and my salvation. *Mason.*

Note 166, p. 187.—Many of these revelations appear in the *Grace Abounding*, as "that scripture fastened on my heart," No. 201; "that sentence darted in upon me," No. 204; "these words did with great power break in upon me," No. 206; "suddenly this sentence fell upon my soul," 299; and many others. *Ed.*

Note 167, p. 188.—"Take heed of hardening thy heart at any time, against convictions or judgments. I bid you before, to beware of a hard heart; now I bid you beware of hardening your soft heart. The fear of the Lord is the pulse of the soul. Pulses that beat best are the best signs of life; but the worst show that life is present. Intermitting pulses are dangerous. David and Peter had an intermitting pulse, in reference to this fear." [24]

Note 168, p. 188.—Mark well Christian's definition of "fear." It is one of those precious passages in which our author gives us the subject-matter of a whole treatise in a few short and plain sentences. Treasure it up in your heart, and often ponder it there. *Andronicus.*

Note 169, p. 190.—In Hoffman's poetical version of the "Pilgrim," this sentence is, "And nature will return, like Pope, to pork;" alluding to one of the Popes, who used daily to have a dish of pork; but, being sick, his physicians forbade it, when the Pope, in a rage, cried out, "Give me my pork, in spite of God." *Ed.*

Note 170, p. 191.—"Three young fellows, Mr. Tradition, Mr. Human-wisdom, and Mr. Man's-invention, proffered their services to Shaddai. The captains told them not to be rash; but, at their entreaty, they were listed into Boanerges' company, and away they went to the war. Being in the rear, they were taken prisoners. Then Diabolus asked them if they were willing to serve against Shaddai. They told him, that as they did not so much live by religion as by the fates of fortune, they would serve him. So he made two of them sergeants; but he made Mr. Man's-invention his ancient-bearer [standard-bearer]." [27 *Holy War.*]

Note 171, p. 192.—During the last days of that eminent man of God, Dr. Payson, he once said, "When I formerly read Bunyan's description of the Land of Beulah, where the sun shines and the birds sing day and night, I used to doubt whether there was such a place; but now my own experience has convinced me of it, and it infinitely transcends all my previous conceptions. Were I to adopt the figurative language of Bunyan, I might date this letter from the Land Beulah, of which I have been for some weeks a happy inhabitant. The Celestial City is full in my view. Its glories have been upon me, its breezes fan me, its odours are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the River of Death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission." *Cheever.*

Note 172, p. 193.—No other language than that of Bunyan himself, perused in the pages of his own sweet book, could be successful in portraying this beauty and glory; for now he gives up himself without restraint so entirely to the sea of bliss that surrounds him, and to the gales of heaven that are wafting him on, and to the sounds of melody that float in the whole air around him, that nothing in the English language can be compared with this whole closing part of the "Pilgrim's Progress," for its entrancing splendour, yet serene and simple loveliness. The colouring is that of heaven in the soul; and Bunyan has poured his own heaven-entranced soul into it. With all its depth and power, there is nothing exaggerated, and it is made up of the simplest and most scriptural materials and images. We seem to stand in a flood of light, poured on us from the open gates of paradise. *Cheever.*

Note 173, p. 194.—

"This is the place, this is the state,
  Of all that fear the Lord;
Which men nor angels may relate
  With tongue, or pen, or word.
No night is here for to eclipse
  Its spangling rays so bright;
Nor doubt, nor fear, to shut the lips
  Of those within this light.

"The strings of music here are tuned
For heavenly harmony,
And every spirit here perfumed
With perfect sanctity.
Here run the crystal streams of life,
Quite thorow all our veins;
And here by love we do unite
With glory's golden chains." [7†]

Note 174, p. 194.—Mr. Flavel, being on a journey, set himself to improve the time by meditation; when his mind grew intent, till at length he had such ravishing tastes of heavenly joys, and such full assurance of his interest therein, that he utterly lost the sight and sense of this world and all its concerns, so that for hours he knew not where he was. At last, perceiving himself faint, he alighted from his horse and sat down at a spring, where he refreshed himself, earnestly desiring, if it were the will of God, that he might there leave the world. His spirit reviving, he finished his journey in the same delightful frame; and all that night passed without sleep, the joy of the Lord still overflowing him, so that he seemed an inhabitant of the other world.—(*Pneumatologia*, 4to, 2d edit. p. 210.) *Ed.*

Note 175, p. 194.—Who are these ministering spirits, that the author calls "men"? Are they the glorified inhabitants of the Celestial City? Moses and Elias appeared at the transfiguration; so the spirit who spake with John, Rev. xx. 10, was his fellow-servant. Are these "spirits of just men made perfect"—the angel-administering spirits which are sent forth to minister for them who shall be heirs of salvation? Heb. i. 14; xii. 22, 23. *Ed.*

Note 176, p. 194.—What are these two difficulties? Are they not death without, and unbelief within? *Mason.*

Note 177, p. 195.— "But tim'rous mortals start and shrink
To cross this narrow sea;
They linger, shivering on the brink,
And fear to launch away."—*Watts.*

Evodias could not join in the petition of the Liturgy—"From sudden death, good Lord, deliver us." He had his wish; and expired suddenly on a Lord's-day morning, while thousands were assembling to hear him preach. *Andronicus.*

Note 178, p. 195.—Bunyan died in perfect peace, though it is probable that he expected darkness in the trying hour. "Aye, this will make thee cry, though thou be as good as David. Wherefore learn by his sorrows to serve thy generation, by the will of God, before falling asleep. God can pardon thy sins, and yet make them a bitter thing and a burden at death. It is easy to Hɪᴍ to pardon, and yet break all thy bones; or show himself in such dreadful majesty, that heaven and earth shall tremble at his presence. Let the thoughts of this prevail with thee to manage thy time and work in wisdom, while thou art well." [47]

Note 179, p. 196.—"Suppose the poor Christian upon a sick-bed, with ten thousand sick-bed fears, begotten by a review of his profession, by dreadful suggestions of the devil—the sight of death and the grave: fears begotten by the withdrawing of God and Christ, and it may be, by the appearing of the devil himself. These made David cry out of the sorrows of death, and the pains of hell. But out of all these the Lord will save his people." [21]

Note 180, p. 196.—The temporary distresses of dying believers often arise from bodily disease, which interrupts the free exercise of their intellectual powers. *Scott.*

Note 181, p. 197.—Bunyan thus describes the feelings of the pilgrim, while clothed with mortality, looking up to the heights of heaven: "Christ could mount up—Elijah had a chariot of fire—Enoch was taken by God. But I, poor I; how shall I get thither? How often are *considering* thoughts wanting in professors!" [54] The question is happily solved in Christian's and Hopeful's experience; they left all their mortal garments and burdens behind them in the river, and their free spirits for the first time felt the sweets of liberty in their perfection. *Ed.*

Note 182, p. 197.—"I know that all who go to paradise are conducted thither by these holy ones; but yet, for all that, such as die under the cloud, for unchristian walking with God, may meet with darkness on that day, and go heavily hence. But as for those who have been faithful to their God, they shall see before them, or from earth see glory." [47]

Note 183, p. 200.—Bunyan has, with great beauty and probability, brought in the ministry of angels, in the regions of the air, to be passed through in their company, rising, and still rising, higher and higher, before they come to that mighty mount on which he has placed the gates of the Celestial City. The angels receive his pilgrims as they come up from the River of Death, and form for them a bright, seraphic convoy, whose conversation prepares them gradually for that exceeding and eternal weight of glory which is to be theirs as they enter in at the gate. He has thus, in this blissful passage from the river to the gate, done what no other devout writer, or dreamer, or speculator has ever done; he has filled what perhaps in most minds is a mere blank, a vacancy, or at most a bewilderment and mist of glory, with definite and beatific images, with the sympathizing communion of gentle spirits, who form, as it were, an outer porch and perspective of glory, through which the soul passes into uncreated light. He has thrown a bridge, as it were, for the imagination, over the deep, sudden, open space of an untried spiritual existence; where it finds, ready to receive the soul that leaves the body, holy ministering spirits. *Cheever.*

Note 184, p. 201.— "A certificate
To show thou seest thyself most desolate;
Writ by the Master, with repentance seal'd." [40]

Note 185, p. 201.—Blessed indeed is that man who, while encumbered with a sinful body, can truly say, "I live, yet not I, but Christ liveth in me." In him all the commandments are obeyed—all my sins washed away—and my soul clothed with righteousness and immortality. Blessed are the dead who die in the Lord: they enter the Celestial City. This is the righteous nation, which keepeth the truth. O my reader, would you be one of the glorified inhabitants of that city whose builder and maker is God? Then must you live the life of faith; so run that ye may obtain: ever be found looking unto Jesus. *Ed.*

Note 186, p. 201.—"Oh, what acclamations of joy will there be, when all the children of God meet together, without the fear of being disturbed by Antichrist! How will the heavens echo of joy, when the Bride, the Lamb's wife, shall come to dwell with her husband! If you would be better satisfied what the beatific vision means, my request is, that you would live holily, and thus go and see. Christ is the desire of all nations, the joy of angels, the delight of the Father. What solace, then, must that soul be filled with, which hath the possession of Christ to all eternity." [58]

"This is the place, and this the state
Of all that fear the Lord;
Which man nor angels may relate
With tongue, or pen, or word." [7†]

Note 187, p. 203.—This is a most awful conclusion. Consider it deeply. How far may such an one go? This important question is very solemnly argued in Bunyan's *Law and Grace.* "He may be received into church-fellowship—and, like the foolish *virgins*, be clear from outward pollution—and had their lamps, but still lost their precious souls. They may bear office in the church, as Judas carried the bag, and as Demas! They may become preachers and ministers of the gospel, with rare gifts, and a fluent tongue, like an angel, to speak of the hidden mysteries; but may die under the curse. They may have the gifts of the Spirit and prophecy, and be but a Balaam. They may stand thus until Christ come and reveal them. They may, with confidence, say, Lord, Lord, have we not eaten and drank in thy presence, and taught in thy name, and in thy name have cast out devils? and yet, poor creatures, be shut out!" [4] In Bunyan's *Strait Gate* the reasons why Ignorant missed of heaven are given in solemn detail: "It will be fearful and very full of amazement." [22] *Ed.*

PART THE SECOND.

Note 1, p. 208.—In 1683, the year before Bunyan published his Second Part, a little volume was printed under the title of *The Second Part of the Pilgrim's Progress*, by some anonymous author. The frontispiece is a sleeping minister, &c. It is a poor imitation, and probably never reached a second edition, being totally eclipsed and swallowed up by the real and beautiful Second Part published in the following year. The Dedication is signed, "T. S.," probably a Baptist minister. *Ed.*

Note 2, p. 209.—We must live the gospel in the sight of such, and not be daunted from inviting them to become pilgrims to the Celestial City. *Ed.*

Note 3, p. 209.—I went over the Tract House in New York, and was delighted to see there six steam-presses. During the last year, they printed SEVENTEEN THOUSAND COPIES of Bunyan's "Pilgrim's Progress."—(*American Scenes*, by Davies, 1849.)

Note 4, p. 210.—This was written within six years of the first publication of the First Part. In that short period it had become so wonderfully popular as to have been circulated in the languages which the author names, and in America. After another four years, namely in 1688, upwards of one hundred thousand copies had been issued in English; and to the present time it has been steadily increasing in popularity, so that, after one hundred and seventy years have elapsed, it is more popular than ever. A fact without parallel in the annals of literature. *Ed.*

Note 5, p. 212.—This second narrative is a key explaining many things which appeared dark in Christian's journey. *Ed.*

Note 6, p. 216.—The Second Part of this pilgrimage comes nearer to the ordinary experience of the great multitude of Christians than the First. The First shows, as in Christian, Faithful, and Hopeful, the great examples and strong lights of pilgrimage; it is as if Paul and Luther were passing over the scene. The Second shows a variety of pilgrims, whose stature and experience are more on a level with our own. The First is more severe, sublime, inspiring; the Second is more soothing and comforting. The First has deep and awful shadows mingled with its light, terribly instructive; the Second is more continually cheerful, full of good nature and pleasantry, and showing the pilgrimage in lights and shades that are common to weaker Christians. *Cheever.*

Note 7, p. 216.—The First Part was written in Bedford jail; the Second, "about a mile off the place," at the village of Elstow, where Mr. Bunyan resided, and where his house is still standing, a very humble cottage. *Ed.*

Note 8, p. 217.—This is quite natural, and very common. The men of this world will canonize those for saints, when dead, whom they stigmatized with the vilest names when living. "The memory of the just is blessed." All men's mouths water at a pilgrim's gains, even while they are resolved never to run a pilgrim's hazards. *Mason.*

O let me die his death! all nature cries:
Then live his life—all nature falters there.

Note 9, p. 218.—What a thunderbolt is this! Reader, have you ever spoken harshly to, or persecuted, a child of God—a poor penitent sinner? Hear the word of the Judge of all the earth—"Inasmuch as ye have done it to the least of these my brethren, ye have done it unto ME." *Ed.*

Note 10, p. 220.—Happy is that death which brings the believer to heaven, and the surviving relatives to Christ; which opens the gate of glory to one, and the door of conversion to the other. *Burder.*

Note 11, p. 220.—"One of God's ends in instituting marriage is, that, under a figure, Christ and his church should be set forth. There is a sweet scent wrapped up in that relation. Be such a husband to thy believing wife, that she may say, God hath given to me a husband that preacheth Christ's carriage to the church every day.—If thy wife be unbelieving, thou hast a duty to perform under a double obligation: for she is liable every moment to eternal ruin. Wives should be discreet, chaste, keepers at home, good, obedient. Take heed of an idling, talking, wrangling tongue. I do not intend that women should be slaves by this subjection: 'Let every man love his wife as himself, and the wife see that she reverence her husband.' Eph. v. 33. Abigail would not speak a word to her churlish husband until his wine was gone out of him." [19]

Note 12, p. 222.—Dreams are sometimes of use to warn and encourage a Christian, and seem to be "from God;" but great caution is necessary, lest they mislead us, as they do weak persons. They must never be depended on as the ground of hope, or the test of our state; nothing must be put in the place of the Word of God. *Burder.*

Note 13, p. 222.—"The fear of the Lord *is* the beginning of wisdom," Ps. cxi. 10; and "the SECRET of the Lord *is* with them that fear him," Ps. xxv. 14. The Comforter never convinces the soul of sin, but he also revives and comforts the heart with glad tidings of free and full pardon of sin, through the blood of the Lamb. *Mason.*

Note 14, p. 223.—"Rote of heart;" "rote" is to commit to memory, so as to be able to repeat fluently, as *a wheel runs round*, but without attaching any idea or sense to the words; "rote of heart" is to do this with a full understanding of the meaning. *Ed.*

Note 15, p. 223.—"But bring thou with thee a certificate,
To show thou seest thyself most desolate;
Writ by the Master, with repentance seal'd,
To show also, that here, (by Christ) thou would'st be healed.

* * * * *

And that thou dost abhor thee for thy ways,
And wouldst in holiness spend all thy days." [40]

Note 16, p. 223.—"I observe a vile spirit amongst some children, who overlook, or have slighting or scornful thoughts of their parents. Such an one hath got just the heart of a dog or a beast, that will bite those that begot them. But my father is poor, and I am rich, and it will be a hindrance to me to respect him. I tell thee, thou arguest like an atheist and a beast, and standest full flat against the Son of God. Mar. vii. 9—13. Must a little of the glory of the butterfly make thee not honour thy father and mother? Little dost thou know how many prayers, sighs, and tears have been wrung from their hearts on thine account." [19]

Note 17, p. 225.—Reader, stop and examine. Did ever any of your carnal acquaintance take knowledge of a difference of your language and conduct? [Does it stun them?] If not, what reason have you to think yourself a pilgrim? *Mason.*

Note 18, p. 227.—"They attribute the change to melancholy—to sitting alone—to overmuch reading—to going to too many sermons—to too much studying and musing on what they hear. They conclude that it is for want of merry company—for want of physic; and they advise them to leave off reading, going to sermons, the company of sober people, and to be merry, to go a-gossiping. But, poor ignorant sinner, let me deal with thee. It seems that thou hast turned counsellor for Satan." [26]

Note 19, p. 228.—"The world will seek to keep thee out of heaven with mocks, flouts, taunts, threats, jails, gibbets, halters, burnings, and a thousand deaths; therefore STRIVE to enter in." [22]

Note 20, p. 230.—Many are gradually and gently brought to embrace the gospel, and these are sometimes discouraged lest they have never been truly awakened. Recollect that the Lord delighteth in mercy; that Christ will in no wise cast out any that come to him; and that they who trust in the mercy of God, solely through the redemption of his Son, shall assuredly be saved. *Scott.*

Note 21, p. 231.—Mercy clearly discovers a work of grace on her heart. She was anxious about her acceptance at last; she began to pray; she threw herself on the mere mercy of Christ's heart; and proved "the bowels of a pilgrim," by lamenting the sad condition of her carnal relations. *Burder.*

Note 22, p. 232.—"Now Mr. Desires, when he saw that he must go on this errand, besought Mr. Wet-eyes should go with him to petition the Prince. This Mr. Wet-eyes was a poor man, a man of a broken spirit, yet one that could speak well to a petition. Then Mr. Wet-eyes fell on his face to the ground, and said, O my Lord, I see dirt in my own tears, and filthiness at the bottom of my prayers; but, I pray thee, mercifully pass by the sin of Mansoul." [27]

Note 23, p. 232.—There never were two more attractive beings drawn than Christiana and Mercy; each of them reflecting the light of heaven in an original and lovely variety. *Cheever.*

Note 24, p. 233.—"Looked well to the steps;" that is, "the promises," as Bunyan explains in the margin of Part First. Struggling to be rid of our burden, it only sinks us deeper in the mire, if we do not rest by faith upon the promises, and so come indeed to Christ. *Ed.*

Note 25, p. 234.—No sooner does a poor sinner open his lips in prayer to Jesus, but the devil will bark at him, and by all means try to terrify and discourage him. Do you find this? What is our remedy? "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." Ja. iv. 7, 8. *Mason.*

Note 26, p. 234.—"Think much of them that have gone before; how safe they are in the bosom of Jesus. Would they be here again for a thousand worlds? Sometimes when my base heart hath been inclining to this world, and to loiter in my journey towards heaven, the very consideration of the glorious saints and angels—what they enjoy, what low thoughts they have of the things of this world, how they would befool me if they did but know that my heart was drawing back—this hath made me rush forward, and disdain those beggarly things; and say to my soul, Come, soul, let us not be weary; let us see what heaven is; let us venture all for it. It will quit the cost. Reader, what sayest thou to this? Art thou resolved to follow me? Nay, resolve to get before me if thou canst." [57]

Note 27, p. 236.—"Being made to understand what great sinners the Lord hath had mercy upon, and how large his promises were still to sinners, this made me, through the assistance of the Holy Spirit, to cleave to him, to hang upon him, and yet to cry, though as yet there was no answer, The Lord help all his poor, tempted, afflicted people to do the like." *Bunyan.*

Note 28, p. 236.—The prisoners taken in the *Holy War* were affected like Mercy. "Why did you not cry to me before? said the Prince; yet I will answer you so as will be for my glory. At this Mr. Wet-eyes gave a great sigh, and death seemed to sit on their eye-brows; they covered their faces, and threw themselves down before him. Then the Prince bid them stand upon their feet, and said, I have power to forgive, and I do forgive. Moreover, he stripped the prisoners of their mourning-weeds, and gave them beauty for ashes." [27]

Note 29, p. 237.—Many hellish darts are tipped by Apollyon's malignant ingenuity with sentences of Scripture, so that the Scriptures appear to stand against the trembling Christian. *Ed.*

Note 30, p. 238.—"Strive to enter in; a whole heaven and eternal life is wrapped up in this little word IN. Strive; this calls for the mind and heart. Many professors make their striving to stand rather in an outcry of words, than in a hearty labour against the lusts and love of the world, and their own corruptions. But this kind of striving is but a beating the air, and will come to nothing at last." [22]

Note 31, p. 239.—Thus the dog of hell may be of service, not only in keeping the sheep close together, but in making them keep close to their Shepherd. *J. B.*

Note 32, p. 240.—"Plash." To plash, is to cut hedges or trees. The boys did plash, or had a cut at the trees, to knock the fruit off. *Ed.*

Note 33, p. 245.—Humble confession and serious consecration of heart, are sacrifices acceptable, well-pleasing to God; and such simple-hearted pilgrims are received by the church with a hearty welcome. "The Spirit and the bride say, Come; and let him that heareth say, Come." *Ed.*

Note 34, 246.—The emblematical instruction at the Interpreter's house, in the former part, was so important and comprehensive, that we are astonished at the striking additions here adduced. The first emblem is very plain; and so apposite that it is wonderful any person should read it without lifting up a prayer to the Lord, and saying, "Oh, deliver me from this muck-rake!" Awful thought! Straws, and sticks, and dust, preferred to Christ and salvation! *Ed.*

Note 35, p. 246. "If angels weep, it is at such a sight!" *Burder.*

——— "The vulture of insatiate minds
Still wants, and wanting seeks, and seeking finds
New fuel to increase her rav'nous fire.
The grave is sooner cloy'd than men's desire."—(*Quarles' Emblems.*)

Note 36, p. 247.—"A full purse and a lean soul, is a sign of a great curse. Oh, it is a sad grant, when the desire is only to make the belly big, the estate big, the name big; when even by this bigness the soul pines, is made to dwindle, to grow lean, and to look like an anatomy! Like a man in a dropsy, they desire this world, as he doth drink, till they desire themselves quite down to hell." "Some men's hearts are narrow upwards, and wide downwards. Narrow as to God, but wide as to the world; they gape for the one, but shut themselves up against the other." [51]

Note 37, p. 248.—The emblem of the spider is illustrated in Bunyan's invaluable treatise on the *Resurrection and Eternal Judgment*—"The spider will be a witness against man, for she layeth hold with her hands, and is in kings' palaces. It is man only that will not lay hold on the kingdom of heaven, as the spider doth bid him." Pr. xxx. 28. [11†]

——— "Call me not ugly thing;
God, wisdom hath unto the pismire given,
And spiders may teach men the way to heaven." [36]

Note 38, p. 249.—It is very humbling to human pride to be compared to chickens, as dependants on the fostering care of the hen, or as children relying upon a parent. "It is natural for a child, if he wants bread, to go and tell his parent. So should the children of God do for spiritual bread. When the devil tempts you, run home and tell your heavenly Father—pour out your complaints to God; this is natural to children. If any wrong them, they tell their father; so do those that are born of God, when they meet with temptations, they go and tell God of them. Oh, do not flatter yourselves with a portion among his sons unless you live like sons." [44]

Note 39, p. 249.—"When Christians stand every one in his place, and do their own work, then they are like the flowers in the garden, that stand and grow where the gardener hath planted them; and then they shall both honour the garden in which they are planted, and the gardener that hath so disposed of them. From the hyssop in the wall, to the cedar in Lebanon, their fruit is their glory.—Christians are like the several flowers in a garden, that have upon each of them the dew of heaven; which, being shaken with the wind, they let fall their dew at each others' roots, whereby they are jointly nourished, and become nourishers of one another. For Christians to commune savourly of God's matters one with another, it is as if they opened to each others' nostrils boxes of perfume." [19] This Garden is beautifully described in the *Holy City.* [10†] "I have observed, that as there are herbs and flowers in our gardens, so there are their counterfeits in the field; only they are distinguished from the other by the name of wild ones. There is faith and wild faith; and wild faith is presumption. I call it wild faith, because God never placed it in his garden—his church; it is only to be found in the field—the world." [38]

Note 40, p. 252.—The propriety of singing in public worship had been much controverted. Bunyan encouraged it, and soon after his decease, B. Keach vindicated the practice, in answer to Marlowe's *Discourse against Singing*. It must not be forgotten, that our pilgrim forefathers generally met in secret, and that singing would have exposed them to imminent peril of their lives. Now we have no such fear; we can unite heart and voice in the language of Dr. Watts—

"Lord, how delightful 'tis to see
A whole assembly worship thee!
At once they sing, at once they pray." *Ed.*

Note 41, p. 252.—Ah, Mrs. Timorous, how many professed pilgrims hast thou befooled and turned back! How often does she attack and affright real pilgrims! I am sure she has often made my poor heart ache, with her ghastly looks and terrifying speeches. *Mason.*

Note 42, p. 254.—This is the manner in which members are received into Congregational churches, by relating their experience. Christiana, a grave matron, appears to have felt no difficulty in so doing; but Mercy, young and inexperienced, blushed and trembled, and for a while continued silent. Their profession being approved, the readiness of the church to receive them is expressed by the warmest wishes for their spiritual prosperity. *Ivimey.*

Note 43, p. 255.—There is no travelling on pilgrimage without gathering soil. There are no pilgrims but daily need to have recourse to this bath of sanctification—the blood of Jesus, which cleanses from all sin. 1 John i. 7. Christ is the fountain opened for sin and for uncleanness. Zec. xiii. 1. *Mason.*

Note 44, p. 255.—They who have put on this raiment are clothed with humility; they readily perceive the excellence of other believers, but discern their own unworthiness in the glass of God's Word: and thus they learn the hard lesson of esteeming others better than themselves. *Scott.*

Note 45, p. 255.—"O, the heart, the GREAT HEART that Jesus Christ has for us to do us good." [52]

Note 46, p. 257.—The Saviour's life of perfect obedience to the law, as well as his death as a sacrifice for his people, forms the bath in which believers are baptized. *Mason.*

Note 47, p. 258.—Reader, study this point deeply, be established in it. It is the essence of the gospel, and brings forth the fruits of righteousness, which are to the praise and glory of God. *Ed.*

Note 48, p. 259.—"Is there righteousness in Christ? That is mine, the believer may say. Did he bleed for sins? It was for mine. Hath he overcome the law, the devil, and hell? The victory is mine. And I do count this a most glorious life.—Sometimes (I bless the Lord) my soul hath this life not only imputed to me, but the glory of it upon my spirit. Upon a time, when I was under many condemnings of heart, and fearing I should miss glory, methought I felt such a secret motion as this—Thy righteousness is in heaven. The splendour and shining of the Spirit of Grace upon my soul, gave me to see clearly that my righteousness, by which I should be justified, was the Son of God himself representing me before the mercy-seat in his own person; so that I saw clearly, that day and night, wherever I was, and whatever I was doing, there was my righteousness, just before the eyes of the Divine glory, and continually at the right hand of God. At another time, whilst musing, being afraid to die, these words came upon my soul, 'Being justified freely by his grace, through the redemption which is in Christ.' This stayed my heart. And thus is the sinner made alive from the dead, by being justified through the righteousness of Christ, which is unto all and upon all them that believe." [4]

Note 49, p. 260.—"I have found such a sweet, solid, sober, heart-comforting peace, that I have been in a strait to think that I should love and honour him no more. Sometimes my sins have appeared as big as all the sins of all the men in the nation—(reader, these things be not fancies, for I have smarted for this experience) but yet the least stream of the heart-blood of Jesus hath vanished all away, and I have been delivered up into sweet and heavenly peace, and joy in the Holy Ghost." [4]

Note 50, p. 261.—O, brave Christiana! "Shall I have my sins and lose my soul? Would not heaven be better to me than my sins?—the company of God, Christ, saints, and angels, than the company of Cain, Judas, Balaam, with the devils, in the furnace of fire? Canst thou now that readest, or hearest these lines, turn thy back, and go on in thy sins? If I had time to speak fully of these heavenly truths, it might persuade some wretch that is marching hellwards post-haste, to stop and accept salvation for his poor soul, before God's eternal vengeance is executed on him. O, you that are on this march, consider!" [4]

Note 51, p. 261.—Simple, contented in gross ignorance; Sloth, an indolence which smothers all conviction; Presumption, carnal security, which hardens against reproof. *Andronicus.* These are the great opposers of vital religion. The end of these things is death. *Burder.*

Note 52, p. 261.—It was a custom, to a late period, to hang up murderers in irons, until the body dropped to pieces; that such terrible examples might deter others from the like crimes; this, instead of producing any good, tended to scandalise some and to brutalize others, and it was wisely discontinued. *Ed.*

Note 53, p. 261.—The dreadful falls and awful deaths of some professors are to put others upon their guard against superficial, slothful, and presumptuous hopes. *Scott.*

Note 54, p. 262.—What is meant by the Hill Difficulty? Christiana has set out from Destruction, been received and encouraged at the wicket-gate, and directed on her journey. The path is comparatively easy, until she is about to put on a public profession, by joining a church. This is situated upon the summit of this hill of difficult ascent. Is it intended to represent *that* prayerful, watchful, personal investigation into Divine truth, which ought to precede church-fellowship? Nothing is more difficult to flesh and blood than to be compelled, upon pain of endless ruin, to think for ourselves on matters of religion. *Ed.*

Note 55, p. 263.—"The river of life is pure and clear as crystal. Is the doctrine offered to thee so? Or is it muddy, and mixed with the doctrines of men? Look, man, and see if the foot of the worshippers of Baal be not there, and the water fouled thereby. What water is fouled is not the water of life, or at least not in its clearness. Wherefore, if thou findest it not right, go up higher towards the spring-head, for nearer the spring the more pure and clear is the water." [41] "The Romish beasts have corrupted doctrine by treading it down with their feet, and have muddied this water with their own dirt and filthiness." [10†]

Note 56, p. 263.—Although the cautions of Holy Writ are plain as posts and chains, and the warnings as a ditch, and the solemn threatenings of the New Testament against formalism and hypocrisy are like a hedge, to prevent pilgrims wandering into paths that end in eternal misery, yet there are many who break through all these merciful restraints, and rush upon destruction. *Ed.*

Note 57, p. 264.—"Regard not in thy pilgrimage how difficult the passage is, but whither it tends; not how delicate the journey is, but where it ends. If it be easy, suspect it; if hard, endure it." "There were stairs in the temple, and but one pair, and these winding. He that went up must turn with the stairs. This is a type of a twofold repentance: that by which we turn from nature to grace, and that by which we turn from the imperfections of a state of grace to glory. But this turning and turning still, displeases some much. They say it makes them giddy; but I say, Nothing like this to make a man steady. A straight stair is like the ladder that leads to the gallows. They are turning stairs that lead to the heavenly mansion. Stay not at their foot; but go up them, and up them, and up them, till you come to heaven." [42]

Note 58, p. 266.—"Eve looking first into those worthy privileges which God had given her, and dilating delightfully of them before the devil, she lost the dread of the command from off her heart, which Satan perceiving, now added to his former forged doubt a plain and flat denial —'Ye shall not surely die.' When people dally with the devil, and sit too near their outward advantages, they fall into temptation." [45]

Note 59, p. 267.—This may refer to the awful end of one of Bunyan's early friends, who became a notorious apostate—one John Child, whose sufferings were published with those of Spira. Child was so afraid of persecution as to give up his profession; and then, overwhelmed by despair, he committed suicide. *Ivimey.*

Note 60, p. 267.—It is not very easy to determine the precise obstacles intended by the giants who assault the pilgrims. This giant may be the emblem of men who busied themselves in framing and putting in force persecuting statutes. Heavy fines and severe penalties, in addition to reproach and contempt, deterred many from joining themselves in communion with churches. *Scott.*

Note 61, p. 267.—"We are resolved to resist thee as long as a captain, a man, a sling, or a stone shall be found in Mansoul to throw at thee. Then said the Lord Mayor to Diabolus, O thou devouring tyrant, be it known to thee, we shall hearken to none of thy words!" [27]

Note 62, p. 267.—"It is better that the body should die to this world by the lions without, than that body and soul should die eternally by our lusts within." *Ed.*

Note 63, p. 268.—From the deeply interesting narrative of the experience of Mr. Fearing, p. 304, it is plain that the lions and their backer, Bloody-man, relates to temporal troubles; most likely to those infamous penal statutes under which Christians so severely suffered. Church-fellowship was attended with the ordinary *difficulties*, and with danger from the lions, especially when backed by ferocious judges, such as Jeffreys and others. Spiritual enemies—sin, death, and hell—were the only terrors under which Mr. Fearing suffered: temporal persecutions—"difficulties, lions, or Vanity Fair—he feared not at all." *Ed.*

Note 64, p. 270.—If pilgrims are attacked by Giant Grim, and terrified with the sight of lions, it is only a prelude to some asylum, some sanctuary of rest, peace, and comfort. *Mason.*

Note 65, p. 272.—A comely salute among females, but not in a mixed company. "When I have seen good men salute those women that they have visited, I have told them it is not a comely sight, and have asked why they did salute the handsome and let the ill-favoured go. God keep me from this and every evil way." [12+, 315]

Note 66, p. 272.—"Immanuel also made a feast for them. He feasted them with food that grew not in the fields of Mansoul, nor in the whole kingdom of the Universe. It came from the Father's court. There was music also all the while at the table, and man did eat angels' food. I must not forget to tell you, that the musicians were the masters of the songs sung at the court of Shaddai." [27]

Note 67, p. 274.—The assurance that the dream should be accomplished, is grounded on the effects produced upon Mercy's heart; there is no danger of delusion, when so scriptural an encouragement is inferred even from a dream. *Scott.*

Note 68, p. 274.—Can we wonder that the pilgrims longed to spend some time with such lovely companions? Reader, how is your inclination? Add to these "Simplicity, Innocence, and Godly-sincerity; without which three graces thou wilt be a hypocrite, let thy notions, thy knowledge, thy profession, and commendations from others, be what they will." [34] Christian, in choosing thy companions, specially cleave to these six virgins, for they not only have very comely and sober countenances, but Christ dwells with them. *Ed.*

Note 69, p. 278.—This is an important lesson to young females, how they may profitably employ their time, adorn the gospel, and be useful. It is much better to imitate Dorcas, in making garments for the poor, than to waste time and money in frivolous amusements, or needless decorations. *Scott.*

Note 70, p. 278.—The character of Mr. Brisk is portrayed to the life in Bunyan's *Emblems*—

"Candles that do blink within the socket,
And saints whose eyes are always in their pocket,
Are much alike; such candles make us fumble,
And at such saints, good men and bad do stumble." [36]

Note 71, p. 278.—The character of Mercy is lovely throughout the pilgrimage; but in the important choice of a partner for life, she manifests great prudence, she asks the advice of those who knew Mr. Brisk. And when she discovered the selfishness of his disposition, she bid him, Good-bye, sweetheart; and parted for life. *Ed.*

Note 72, p. 280.—Crying down at the cross, and turning a wife out of doors, refers to a vulgar error, which had its influence to a late period in Bedfordshire. It was a mode of divorce, similar to an old practice in London, of leading a wife by a halter to Smithfield, and selling her. The crying at the market cross that a man would not be answerable for the debts that might be incurred by his wife, was supposed to absolve a husband from maintaining his wife; a notion now fully exploded. *Ed.*

Note 73, p. 280.—Matthew, in being admitted a member of the church, represented by the house Beautiful and its happy family, had to relate his experience, and this brought to his recollection plashing the trees, and eating the enemy's fruit. *Ed.*

Note 74, p. 281.—"In time of temptation it is our duty to keep close to the word, then we have Satan at the end of the staff. When Eve was tempted, she went to the outside of her liberty, and sat herself on the brink of danger, when she said, we may eat of all but one." [45] Now Matthew feels the bitterness of repentance. *Ed.*

Note 75, p. 281.—Mr. Bunyan's modesty is admirable; he quotes Latin, but is careful to tell us, "The Latin I borrow." The English is, "Of the flesh and of the blood of Christ." This is the only potion for sin-sick souls. *Mason.*

Note 76, p. 282.—How correctly are the effects of an indulgence in sin described. Sin and sorrow are inseparable. If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness. *Ivimey.*

Note 77, p. 283.—This advice should be carefully noted. Numbers presume on forgiveness, when they are destitute of genuine repentance, and give no evidence of sanctification. *Scott.*

Note 78, p. 284.—Bunyan's bill of his Master's water of life:—"As men, in their bills, do give an account of the persons cured, and the diseases removed, so could I give you account of numberless numbers that have not only been made to live, but to live for ever, by drinking this pure water of life. No disease comes amiss to it. It cures blindness, deafness, dumbness, deadness. This right holy water (all other is counterfeit) will drive away evil spirits. It will make you have a white soul, and that is better than a white skin." [41] Whoever offers to purify the heart, and heal a wounded conscience, by any other means, is a deceiver and a soul-destroyer. *Ed.*

Note 79, p. 286.—How much is contained in that answer of Christiana as to the origin of evil—"It is food or poison, I know not which!" To believers, it will be their elevation to a degree of bliss that they would never have otherwise enjoyed; to the faithless, it will be poison of the deadliest kind. Here is no attempt to explain the origin of evil in our world: a subject far beyond all our powers of investigation. "Eve expected some sweet and pleasant sight that might tickle and delight her deluded fancy; but behold, sin and the wrath of God appears, to the shaking of their hearts." [45] "Even as sin reigned unto death so might grace reign unto eternal life." Rom. v.

Note 80, p. 286.—The ministration of angels is an animating theme to believers, and is well adapted to promote their confidence in the care and protection of God. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14. *Ivimey.*

Note 81, p. 286.—When Bunyan had preached one of his powerful sermons in London, a hearer offered to take his son apprentice without premium. "Nay," said Bunyan, refusing his kind offer; "I preach not to advance my family in this world." Was not this an exhibition of Abraham's faith? *Ed.*

Note 82, p. 287.—Bunyan had a soul for music. But he does not by this sanction the introduction of instrumental music into public worship. The late Abraham Booth and Andrew Fuller were extremely averse to it; others are as desirous of it. Music has a great effect on the nervous system, and of all instruments the organ is the most impressive. The Christian's inquiry is, whether sensations so produced assist the soul in holding communion with the Father of spirits. *Ed.*

Note 83, p. 287.—What this great robbery was, whether spiritual or temporal, is left to the reader to imagine. The sufferings of the Dissenters were awfully severe at this time. Had it been a year later, it might have referred to the sufferings of that pious woman, Elizabeth Gaunt, who was burnt, October 23, 1685. She was a Baptist, and cruelly martyred. Penn, the Quaker, saw her die. "She laid the straw about her for burning her speedily, and behaved herself in such a manner that all the spectators melted in tears." *Ed.*

Note 84, p. 288.—Bunyan's description of the kingdom and Church of Christ. Matt. xiii. 32. The birds come and lodge in the branches thereof.

"Such mountains round about this house do stand
As one from thence may see the Holy Land. Ps. cxxv. 2.
Her fields are fertile, do abound with corn;
The lilies fair her valleys do adorn. Ca. ii. 1.
The birds that do come hither every spring,
For birds, they are the very best that sing. Ca. ii. 11, 12.
Her friends, her neighbours too, do call her blest; Ps. xlviii. 2.
Angels do here go by, turn in, and rest. Heb. xiii. 2.
  The road to Paradise lies by her gate. Gen. xxviii. 17.
Here pilgrims do themselves accommodate
With bed and board; and do such stories tell,
As do for truth and profit all excel.
  Nor doth the porter here say any nay,
That hither would turn in, that here would stay.
This house is rent free; here the man may dwell
That loves his landlord, rules his passions well." [40]

Note 85, p. 289.—"Forgetfulness makes things nothings. It makes us as if things had never been; and so takes away from the soul one great means of stay, support, and encouragement. When David was dejected, the remembrance of the hill Hermon was his stay. When he was to go out against Goliath, the remembrance of the lion and the bear was his support. The recovery of a backslider usually begins at the remembrance of former things." [34]

Note 86, p. 289.—After having been thus highly favoured, the next step these pilgrims are to take is down the Hill Difficulty, into the Valley of Humiliation. Doth this place signify a deep and abiding sense of our ruined state as fallen sinners? *Mason.*

Note 87, p. 290.—"These are the rare times; above all, when I can go to God as the Publican, sensible of his glorious majesty, sensible of my misery, and bear up and affectionately cry, 'God be merciful to me a sinner.' For my part, I find it one of the hardest things I can put my soul upon, when warmly sensible that I am a sinner, to come to God for a share in *mercy* and *grace;* I cannot but with a thousand tears say, 'God be merciful to me a sinner.'" [35]

Note 88, p. 291.—The humble man is contented; if his estate be low, his heart is lower still. Those circumstances that will not disturb a humble man's sleep, will break a proud man's heart.—*Matthew Henry.*

Note 89, p. 292.—Some are banished into this valley, but the poor in spirit love to walk in it; and though some believers here struggle with distressing temptations, others, in passing through it, enjoy much communion with God. *Scott.*

Note 90, p. 292.—"It is marvellous to see how some men are led captive by forgetfulness. Those that some time thought no pains too much, no way too far, no hazards too great to run for eternal life, become as if they had never thought of such things. Should one say to some—Art not thou that man I saw crying out under a sermon, 'What shall I do to be saved?' that I heard speak well of the holy Word of God? how *askew* they will look upon one. Or if they acknowledge that such things were with them once, they do it more like dejected ghosts than as men." [34]

Note 91, p. 292.—O pilgrim, beware of Forgetful Green. Do not forget that you are still a sinner—poor, needy, and wretched; and that thou wantest the righteousness of Christ to justify you, and the Spirit of Christ to keep you humble. *Mason.*

Note 92, p. 293.—"Trembles at God's Word," so as not to dare pick and choose which doctrines he will receive, and which reject. Are not all his ways and doctrines stamped with the same Divine sanction? *Mason.*

Note 93, p. 294.—We ought to study the temptations, conflicts, faith, patience, and victories of believers; and mark their wounds, that we may watch and pray lest we suffer in like manner. *Scott.*

Note 94, p. 294.—If this monument refers to the experience of Bunyan, as exhibited in his *Grace Abounding to the Chief of Sinners*, it is well called, "Most strange, and yet most true." *Ed.*

Note 95, p. 294.—No one knows the distress, anguish, and fear that haunt pilgrims in this valley, but those who have been in it. The injections of that old serpent, with all his infernal malice, seem to be let loose upon pilgrims in this valley. Asaph was walking in this valley when he said, "As for me, my feet were almost gone, my steps had well nigh slipped." *Mason.*

Note 96, p. 295.—Satan is often most dreadful at a distance, and, courageously resisted, will not advance near to molest the pilgrim. *Mason.*

Note 97, p. 296.—Miserable walking, with a pit before us, and darkness around, yea, within us who have been left to the darkness of our nature, the terrors of a fiery law, the sense of guilt, and the fear of hell! *Mason.*

Note 98, p. 296.—This text has been a sheet anchor to many a soul under darkness and distress. There is an amazing depth of grace, and a wonderful height of mercy in it. *Mason.*

Note 99, p. 296.—What must the pure and holy Jesus have suffered when he tasted death in ALL its bitterness? His soul was in an agony. Hell was let loose upon Him. This is your hour, said he, and the power of darkness, when he cried out, "My God, my God, why hast thou forsaken me?" And all for OUR salvation. What shall we render to the Lord for all his benefits? *J. B.*

Note 100, p. 297.—By a good heart is here meant, that Christian was endued with boldness and courage from above; as the Psalmist says, "Wait on the Lord, be of good courage, and he shall strengthen thine heart." *J. B.*

Note 101, p. 297.—Satan's master argument is, Thou art a horrible sinner, a hypocrite, one that has a profane heart, and one that is an utter stranger to a work of grace. I say this is his *Maul*, his *club*, his master-piece. He doth with this as some do by their most enchanting songs, sings them everywhere. I believe there are but few saints in the world that have not had this temptation sounding in their ears. But were they but aware, Satan by all this does but drive them to the gap, out at which they should go, and so escape his roaring. Saith he, Thou art a great sinner, a horrible sinner, a profane-hearted wretch, one that cannot be matched for a vile one in the country. The tempted may say, Aye, Satan, so I am, a sinner of the biggest size, and, therefore, have most need of Jesus Christ; yea, because I am such a wretch, Jesus calls me FIRST. I am he, wherefore stand back, Satan, make a lane; my right is first to come to Jesus Christ. This, now, would be like for like; this would foil the devil; this would make him say, I must not deal with this man thus; for then I put a sword into his hand to cut off my head. [38]

Note 102, p. 298.—"Being made to understand what great sinners the Lord hath had mercy upon, made me, through the assistance of his Holy Spirit, to cleave to him, and yet to try, though for the present there was no answer. The Lord make all his poor, tempted, afflicted people to do the like." *Ed.*

Note 103, p. 298.—The severity of Job's sufferings probably suggested to the author the idea of taking rest during the conflict. "How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?" Here is no timidly mincing the matter; but a manful, prayerful, fighting it out. When Bunyan was threatened that he should be hung, if he preached again without a licence from the king, he said, "I told him, as to this matter, I was at a point with him: for if I was out of prison to-day, I would preach the gospel again to-morrow, by the help of God." [60] How little did he then think, that after twelve years' imprisonment, the king's licence to preach would be sent to him, even while in jail. *Ed.*

Note 104, p. 300.—Well may Giant Maul, with his sophistry, be called a dangerous enemy. Many of this tribe are mentioned in the *Holy War*, as Lord Cavil, the Lord Brisk, the Lord Pragmatic, the Lord Murmur, and one Clip-promise, a notorious villain. These lords felt the edge of Lord Will-be-will's sword, for which his Prince Immanuel honoured him. Clip-promise was set in the pillory, whipped, and hanged. One clipper-of-promise does great abuse to Mansoul in a little time. *Ed.*

Note 105, p. 300.—Human power, under which many godly ministers, in the seventeenth century, suffered greatly. *Ed.*

Note 106, p. 301.—The character of Honesty is beautifully drawn by a masterly hand. The aged pilgrim, worn out with fatigue, can say without fear, "I laid me down and slept; I awaked; for the Lord sustained me." He blushed when his name was mentioned, and proved to be a most valuable acquisition to the pilgrim party. *Ed.*

Note 107, p. 301.—By honesty, in the abstract, he means to distinguish between his earnest desire to be honest, and a perfect character. Every Christian is honest, upright, and sincere; yet when we come to describe these virtues in their strict purity, where is the Christian but must wear the conscientious blush, as Honesty did, under a sense of his imperfections? *Mason.*

Note 108, p. 302.—However this custom may have been innocent in the oriental scenes of apostolic labours, it has been very properly discontinued in later ages, unless it be as in the case of OLD Honest, or the unexpected meeting of very old friends and relatives. *Ed.*

Note 109, p. 304.—Fearing believers have the root of the matter in them; and none are more entitled to the patient, sympathizing, and tender attention of ministers and Christians. "Art thou small in grace, small in gifts, and in esteem, on this account? yet if thou fearest God indeed, thou art certainly blesssed with the best of saints. The least star stands as fixed in the heavens as the biggest of them all. 'He shall bless them that fear him, small and great.' The small are first named, so in the day of judgment Christ owneth the least." [24]

Note 110, p. 304.—We cannot but admire the variety of experiences introduced into the *Pilgrim's Progress*. Many have died remarkably happy in the Lord, who, till very near their last moments, have been in bondage through the fear of death. *J. B.*

Note 111, p. 308.—"O what a time of need is the day of death, when I am to pack up all, to be gone from hence; now a man grows near the borders of eternity; he sees into the skirts of the next world. Now death is death, and the grave the grave indeed. Has he laid up grace for this day, while cold death strokes his hand over his face, and over his heart, and is turning his blood into jelly; while strong death is loosing his silver cord, and breaking his golden bowl?" [52] Can a great-hearted saint wonder that Mr. Fearing was at his wit's end? *Ed.*

Note 112, p. 309.—"We know the least appearance of a sin better by its native hue, than we know a grace of the Spirit. Sin is sooner felt in its bitterness upon a sanctified soul than is the grace of God. Sin is dreadful and murderous in the sight of a sanctified soul. Grace lies deep in the hidden part, but sin floats above in the flesh and is easier seen. Grace, as to quantity, seems less than sin. What is leaven or a grain of mustard seed, to the bulky lump of a body of death? It is a rare thing for some Christians to see their graces, but a thing very common for such to see their sins, to the shaking of their souls." [51]

Note 113, p. 309.—This is an every-day character, delicately and accurately drawn, a man that "carried the Slough of Despond in his mind everywhere with him," from doubts lest sin, death, and hell, should prevail over them. They walk safely, however sorrowfully; and seldom give the enemy an occasion to rejoice. *Ed.*

Note 114, p. 312.—It is a horrible and blasphemous perversion of Scripture, to take encouragement in sin, from those sad examples of it in the saints, which are held up, *in terrorem*, as so many beacons by which we may avoid the same. *Burder.*

Note 115, p. 313.—It may be seriously inquired as to whether in all Satan's temptations, any one is so fatal to immortal souls as the idea of putting off repentance to a death-bed. Have not prayers against sudden death a tendency to obstruct that daily walk with God, which alone can fit us to meet the king of terrors? When heart and strength fail; when the body is writhing in agony, or lying an insensible lump of mortality, is that the time to make peace with God? No, my reader, life is the time to serve the Lord, the time to insure the great reward. Sudden death is a release from much pain and anxiety. It is the most merciful gate by which we can enter upon immortality. *Ed.*

Note 116, p. 313.—"Adam hid himself because he was naked. But how could he be naked, when before he had made himself an apron? O! the approach of God consumed and burnt off his apron. His apron would not keep him from the eye of the incorruptible God. When God deals with such men for sin, assuredly they will find themselves naked." [45] If the wicked flee when no man pursueth, how can they stand when God lets loose death and eternity upon their guilty souls? *Ed.*

Note 117, p. 314.—"Thou art bound to heaven, but the way thither is dangerous. It is beset everywhere with evil angels, who would rob thee of thy soul. If thou wouldest go on cheerfully in thy dangerous journey, commit thy treasure—thy soul, to God, to keep; and then thou mayest say with comfort, Well, that care is over; my soul is safe; the thieves, if they meet me, cannot come at that; God will keep it to my joy and comfort at the great day." [32]

Note 118, p. 314.—Every Christian's house should, so far as ability is given, be an inn for the refreshment of weary fellow-pilgrims. *Ed.*

Note 119, p. 316.—The affection of Matthew to his fellow pilgrim Mercy was very delicately hinted when they were in the Interpreter's house, "If thou lovest Mercy, take Mr. Skill's medicine." Notwithstanding all the cares of a family, while the married have many troubles, the single have few, if any, real enjoyments of life. Vows of celibacy are from beneath, from the father of lies—contrary to the order of nature, and the expressed will of God. "It is not good to be alone." *Ed.*

Note 120, p. 319.—Bunyan takes advantage of the common pastime of solving riddles, to teach important truth in a way calculated to be impressed on the memory. Thus, "the second Adam was before the first, and also the second covenant before the first." This is a riddle. [4]

"Again, though it may seem to some a riddle,
We use to light our candle at the middle." [36, xiv.]

"When Immanuel entered Mansoul in triumph, a royal feast was made, after which he entertained the town with some curious riddles, drawn up by his father's secretary, by the wisdom and skill of Shaddai, the like to which there are not in any kingdom." [27]

Note 121, p. 324.—Giant Slay-good represents a wicked, cruel man, invested with judicial authority—a malignant persecutor, who intimidated feeble-minded professors by fines and imprisonments, to the hazard of their souls, such as Jeffreys. By the thieves, of whom he was master, were perhaps intended the common informers, who got their living by giving evidence against Nonconformists. The exhibitions of traitors' heads, tending to brutalize the beholders, was as common in Bunyan's days, as hanging in those of George the Third. Growing intelligence has extinguished the former, while the latter will soon be a tale of the olden time. *Ivimey and Scott.*

Note 122, p. 330.—Excellent! See the nature of Christian love; to be ready to spare to a brother, what we need ourselves. "Poor coming soul, thou art like the man that would ride full gallop, whose horse would hardly trot. The desire of his mind is not to be judged by the slow pace of the dull beast he rides as by his hitching, kicking, and spurring. Take this for thy comfort, 'I will save her that halteth.'" [26]

Note 123, p. 334.—Great, indeed, was the change in the town of Vanity, when Christiana and her party of pilgrims arrived, compared with the period when Faithful was martyred. The declaration of liberty of conscience, by Charles II., had rendered the profession of vital godliness more public, still there was persecution enough to make it comparatively pure. How would our glorious dreamer NOW describe the face of society in our present Vanity Fair. *Ed.*

Note 124, p. 336.—Kindness to the poor builds up the church. It conquers the prejudices of the worldly, secures their confidence, and brings them under the preaching of the gospel. They conclude that they cannot be bad people who do so much good. *Ivimey.*

Note 125, p. 336.—"This monster is Antichrist. The devil is the head; the synagogue of Satan is the body; the wicked spirit of iniquity is the soul. The devil made use of the church to midwife this monster into the world. He had plums in his dragon's mouth, and so came in by flatteries. He metamorphosed himself into a beast, a man, or woman; and the world loved the woman dearly, became her sons, and took up helmet and shield to defend her. She arrayed herself in flesh-taking ornaments—gold, and precious stones, like an harlot. She made the kings drunken, and they gave her the blood of saints and martyrs until she was drunken, and did revel and roar. But when her cup is drunk out, God will call her to such a reckoning, that all her clothes and jewels shall not be able to pay the shot. This beast is compared to the wild boar that comes out of the wood to devour the church of God. Ps. lxxx. 13. The temporal sword will kill its body, but spirit can only be slain by spirit; the Lord the Spirit will slay its soul." [56]

Note 126, p. 336.—For this woman's name and costume see Rev. xvii. 1—4. She has sent a son to England, under the assumption of Archbishop of Westminster.

Note 127, p. 336.—These conditions were the act of Uniformity, the Test and Corporation Acts, and that to suppress conventicles, 1660—1672. *Ed.*

Note 128, p. 337.—"And that you may be convinced of the truth of this, look back and compare Antichrist four hundred years ago, with Antichrist as he now is, and you shall see what work the Lord Jesus has made with him; kingdoms and countries he hath taken from her. True, the fogs of Antichrist, and the smoke that come with him out of the bottomless pit, has eclipsed the glorious light of the gospel; but you know, in eclipses, when they are recovering, all the creatures upon the face of the earth cannot put a stop to that course, until the sun or the moon have recovered their glory. And thus it shall be now, the Lord is returning to visit his people with his primitive lustre; the light of the sun shall be sevenfold." [56]

Note 129, p. 338.—When nations have restored to the people the property of which they have been plundered, under the pretence of obtaining the favour of God, the monster will die; when neither rule, nor honour, nor pelf is to be gained by hypocrisy. *Ed.*

Note 130, p. 338.—This may refer to that noble band of eminent men who, in 1675, preached the morning exercises against Popery; Owen, Manton, Baxter, Doolittle, Jenkyn Poole, and many others. They were then, and ever will be, of great fame. *Ed.*

Note 131, p. 338.—The plans of Charles II. and James II. to re-establish popery in England, were defeated by the union of the eminent Nonconformists with some decided enemies to Rome in the Established Church; this brought them into esteem. *Ed.*

Note 132, p. 338.—David Hume admitted the invaluable services of the Puritans, "By whom the precious spark of liberty was kindled and preserved, and to whom the English owe all the blessings of their excellent constitution." *Ed.*

Note 133, p. 339.—See the tender care of the Saviour to the children of believers committed to him by godly parents. Not by any ceremonial observance, but by constant fervent supplications to the throne of grace on their behalf, and by a consistent, pious example to train them up in the way in which they should go. *Ed.*

Note 134, p. 342.—The experience of the Much-afraids, Ready-to-halts, and the Feeble-minds are thus described: "Poor coming soul, thou art like the man that would ride full gallop, whose horse will hardly trot! Now, the desire of his mind is not to be judged of by the slow pace of the dull jade he rides on, but by the hitching, and kicking, and spurring, as he sits on his back. Thy flesh is like this dull jade; it will not gallop after Christ, it will be backward, though thy soul and heaven lie at stake. But be of good comfort, Christ judgeth according to the sincerity of the heart." [26]

Note 135, p. 343.—"The wain," seven bright stars in the constellation of Ursa Major, called by country people, the plough. *Ed.*

Note 136, p. 345.—The history of Joseph, with that of Mr. Bunyan, and of thousands besides, prove that charges against a godly, innocent man, arising from the prejudice, ill-will, and malice of his enemies, shall eventually turn out to his honour, and to their confusion. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you FALSELY, for my sake." Mat. v. 11. *Ed.*

Note 137, p. 346.—"O, damned souls will have thoughts that will clash with glory, clash with justice, clash with law, clash with itself, clash with hell, and with the everlastingness of misery; but the point, the edge, and the poison of all these thoughts will still be galling, and dropping their stings into the sore, grieved, wounded, fretted place, which is the conscience, though not the conscience only; for I may say of the souls in hell, that they, all over, are but one wound, one sore." [29] Well might Mercy say, "Blessed are they that are delivered from this place!" *Ed.*

Note 138, p. 347.—Abraham Cheer, who perished in prison for nonconformity in Bunyan's time, published a little volume of poems, in which he compares the Bible to a looking-glass, in these very appropriate lines:—

"If morn by morn you in this glass will dress you,
I have some hopes that God by it may bless you." *Ed.*

Note 139, p. 351.—"The great God, the former of all things, taketh part with them that fear him; so that we may boldly say, 'The Lord is my helper, I will not fear what man can do unto me.' Would it not be amazing to see a man encompassed with chariots, and horses, and weapons of defence, yet afraid of being sparrow-blasted or overrun by a grasshopper?" [54]

Note 140, p. 352.—In this battle, this striving for the truth, three considerations strike the mind:—1. Reliance upon Divine aid, without which we can do nothing. 2. A right Jerusalem weapon, forged in the fire of love, well tempered with Bible truths. Such a sword will make even the angel of the bottomless pit flee, its edge will never blunt, and it will cut through everything opposed to it. 3. Decision of character, perseverance to the utmost; no trimming or meanly compounding for truth, but a determination, in the Lord's strength, to come off more than conquerors. It is blessed fighting when hand and heart are engaged. The church of Christ has produced heroes. Luther and Knox and Latimer and Bunyan were men of this stamp; each of whom might, with great propriety, have been named Valiant-for-the-truth. *Ed.*

Note 141, p. 353.—The reason why so many professors set out, but fall away at last, is, because they do not enter into the pilgrim's path by Christ, who is the gate. *Mason.*

Note 142, p. 354.—Among many questions which agitate the Christian's mind, this is very generally a subject of inquiry. At the mount of transfiguration, the apostles knew the glorified spirits of Moses and Elias. The rich man, and Lazarus, and Abraham knew each other. The most solemn inquiry is, to reconcile with the bliss of heaven the discovery that some dear relative has been shut out, Shall we forget them? or will all our exquisite happiness centre in the glory of God? Bunyan has no doubt upon personal identity in heaven. *Ed.*

"Our friends that lived godly here
Shall there be found again;
The wife, the child, and father dear,
With others of our train.

"Those God did use us to convert,
We there with joy shall meet,
And jointly shall, with all our heart,
In life each other greet." [74]

Note 143, p. 357.—"If Judas the traitor, or Francis Spira the backslider, were alive, to whisper these men in the ear a little, and to tell them what it hath cost their souls for turning back, it would surely stick by them as long as they have a day to live in the world. Agrippa gave a fair step on a sudden; he stepped almost into the bosom of Christ in less than half an hour. 'Almost thou persuadest me to be a Christian.' It was but almost, and so he had as good been not at all. He stepped fair, but stopped short. He was hot whilst he ran, but he was quickly out of breath. Oh, this but ALMOST! I tell you, it lost his soul. What a doom they will have who were almost at heaven's gate, but ran back again!" [57]

Note 144, p. 360.—"Since snares, and traps, and gins are for us set,
Since here's a hole, and there is spread a net,
Oh let no body at my muse deride,
No man can travel here without a guide." [40]

Note 145, p. 361.—The Word of God is the only light to direct our steps. "Thy word is a lamp unto my feet, and a light unto my path." *Mason.*

Note 146, p. 363.— . . . . . . "Prayer's arrow drawn
Down to the head by nervous penitence,
Or meek humility's compliant strings,
Wings to the destined mark its certain way,
And ne'er was shot in vain!" *Dr. Dodd.* Epiphany.

Note 147, p. 366.— "Bright as a sun the sacred city shines,
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy,
And endless her increase." *Scott.*

Note 148, p. 368.—These messengers are the diseases or decays by which the Lord takes down the earthly tabernacle, when he sees good to receive the souls of his people into his immediate presence. "The arrow sharpened by love" implies, that the time, manner, and circumstances of the believer's death, are appointed by him "who loved us, and gave himself for us." He, as it were, says to the dying saint, "It is I, be not afraid." *Scott.*

Note 149, p. 372.—The tokens are taken from that well-known portion of Scripture, Ec. xii.

1—7; in which the dealings of the Lord are represented as uniformly gentle to the feeble, trembling, humble believer; and the circumstances of their deaths comparatively encouraging and easy. *Scott.*

Note 150, p. 373.—In the *Holy War*, the doubters having been dispersed, three or four thrust themselves into Mansoul. "Now, to whose house should these Diabolian doubters go, but to that of old Evil-questioning. So he made them welcome. 'Well,' said he, 'be of what shire you will, you have the very length of my foot, are one with my heart.' So they thanked him. 'I,' said one, 'am an election-doubter;' 'I,' said another, 'am a vocation-doubter;' then, said the third, 'I am a salvation-doubter;' and the fourth said, 'I am a grace-doubter.' 'I am persuaded you are down boys, and are one with my heart,' said the old gentleman." *Ed.*

Note 151, p. 373.—How various is the experience of Christians in the hour of death. Christian and Hopeful inquired "if the waters were all of a depth." The answer was, "You shall find it deeper or shallower, as you believe in the King of the place." As a Christian can say, "for me to live is Christ," so may he hope to find the water shallow, and feel support to his feet in the trying passage. *Ed.*

Note 152, p. 376.—This speech has been justly admired. It is worthy of our observation, that, in all the instances before us, the pilgrims rest their only dependence, at the closing scene, on the mercy of God, through the righteousness and atonement of his Son; and yet recollect their conscious integrity and love to the cause, example, and words of Christ. *Scott.*

Note 153, p. 376.—"Oh, who is able to conceive the inexpressible, inconceivable joys of heaven. How will the heavens echo with joy, when the bride, the Lamb's wife, shall come to dwell with her husband for ever! Christ, the desire of nations, the joy of angels, the delight of the Father; what solace then must the soul be filled with, that hath the possession of him to all eternity! Oh what acclamations of joy will there be, when all the children of God shall meet together, without fear of being disturbed by the antichristian and Cainish brood! If you would be better satisfied what the beatifical vision means, my request is, that you would live holily, and go and see." [58]

Note 154, p. 376.—The view of the peaceful and joyful death of the pilgrims, cannot but affect every reader; and many, perhaps, may be ready to say, "Let me die the death of the righteous, and let my last end be like his;" but, except they make it their principal concern to live the life of the righteous, such a wish will be frustrated. The Lord grant that both writer and readers "may find mercy in that day," and be addressed in these gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." *Scott.*